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BIOGRAPHICAL REVIEW.

THE LIFE AND TIMES OF ARCHBISHOP LAUD.*

(Concluded from page 129.)

AFTER the specimens with which we furnished our readers in our first article on Archbishop Laud, of the temper and unfairness of his biographer, we apprehend they will have no great inclination that we should pursue the same course of remark in the present number. Had not Mr. Lawson been determined to defend his hero at all points, and against all charges, and manifested such a spirit of malignity and hostility to all who were or are on the opposite side, in politics and religion, to himself and Laud, we should have been less severe in our animadversions. But as our author would scorn to court any favour, and evidently deserves none, we felt called upon to express, with the utmost explicitness, our indignation at some of his statements, and at the general phraseology of his work. We shall endeavour to be as courteous as possible in what we have farther to say on the subject. From the extent of the work we cannot give a regular account of the Archbishop's life; our readers must therefore be satisfied with miscellaneous extracts.

The predecessor of Laud in the See of Canterbury, was Abbot, one of the most moderate, amiable, and pious men who ever enjoyed the Primacy of England. The following is the picture which Mr. Lawson draws of him. He was a Calvinist, a friend of the Puritans, an enemy to persecution—Mr. Lawson prefers the fire and faggot-men to all others.

"An event at this time took place, which at once marked the commencement of a new era in the life of Laud. On the 4th of August, 1633, Archbishop Abbot finished his unhappy primacy, at his palace of Croydon, in the seventy-first year of his age. Having already said much on the conduct of this celebrated primate, it is unnecessary here to enlarge. That his laxity of government in the archiepiscopal see, and his public patronage of the Puritan faction, tended to the overthrow of the church, cannot be questioned; his government, in truth, entailed on his successor a series of misfortunes. Had Abbot prosecuted those measures adopted by Whitgift and Bancroft; had he zealously drawn the line of demarcation between the church and the sectaries, and had he made it an invariable rule to admit none into the church of whose attachment he was not well assured, it would have made head against all its adversaries, and, under the government of Laud, it would have presented to its factious enemies an im-

* The Life and Times of William Laud, D.D. Lord Archbishop of Canterbury. By John Parker Lawson, M.A. 2 vols. 8vo. Price £1. 8s. London: C. J. and G. Rivington. 1829.

penetrable phalanx, which they might perhaps have assailed, but assailed in vain. And, whatever might have been his own notions concerning predestination, had he refrained from countenancing the Calvinistic subtleties, which excited so many distractions in the nation; and had he been actuated less by a vindictive spirit towards those who denied the predestinarian tenets, against whom he continually declaimed as semipapists, he would have merited well of the Church of England, though, doubtless, he would have received less of sectarian praise. But his procedure all along was the very reverse; and to his unhappy primacy may be traced the origin of many of those evils which afterwards distracted the kingdom. That he was pious and sincere, cannot be questioned; his learning was extensive, and his works, which yet remain, are honourable to his talents and acquirements. But he was infected with enthusiasm; in his haste to recede from popery he fell into the opposite extreme of Puritanism, and in his old age his house became a constant resort for the heads of that faction, who, because they visited him by night, received the appellation of Nicodemites. His inveterate hostility to Laud, which he manifested throughout life, from the first appearance of the latter at the University, will be condemned by every liberal mind; and it may be greatly doubted, if the comparison were drawn between these two prelates, whether the charge of bigotry ought not to be applied with more propriety to the *mild and liberal* low-churchman, Abbot, than to the *alleged intolerant and illiberal* high-churchman, Laud. Few, indeed, do I find among the writers of that age, Sectarians and Puritans excepted, who do not unite in condemning Abbot's laxity; and from the noble historian he has received a censure no less severe than merited.

"Intimation of the Primate's death reached the court that very day, and the King lost no time in appointing his successor. The first time Laud appeared at court, he was accosted by the King in these words, 'My Lord's Grace of Canterbury, you are very welcome.' On the 6th of August he was promoted to the primacy; on the 25th his election was returned to the King at Woodstock, and on the 19th of September he was formally translated, having secured the appointment of his friend and fellow-student, Dr. William Juxon, to succeed him in the diocese of London."—pp. 33—35.

A curious illustration of the opinion entertained at the Court of Rome of Laud's principles, was furnished in the formal offer which was made to him of a Cardinal's hat. Our author cannot deny this, and knows not well how to get rid of it. Our readers may believe, if they choose, the following representation of the motives which led to the offer on the one part, and of the refusal on the other.

"At this time a remarkable offer was made to Laud, on which his enemies have expatiated with great indecency. On the very morning of Abbot's death, a person came to him secretly, and offered him a cardinal's hat, protesting, at the same time, that he was able to obtain what he then proffered to the new primate. On the 17th of August, the offer was renewed, and on both occasions Laud informed the King. His answer to the person who made this offer was, 'that something dwelt within him, which would not suffer that, till Rome was otherwise than it was at the present time.' His second refusal was decisive.

"The charge that Laud was affected towards popery, is now almost given up even by his most virulent enemies, and the motives which could induce the papists to make this offer remain in obscurity. It may be doubted whether it actually proceeded from Rome, or whether some of the Jesuits had not merely adopted the expedient to ascertain how far Laud was inclined to tolerate the Papists. They well knew that he was their most virulent enemy, but yet the acceptance of the hat would not have been derogatory to Laud as Primate of the Church of England. For though it would indeed have been a wonderful circumstance to have seen a Protestant a member of the College of Cardinals, still, the honour would have been merely nominal, and in the same light as temporal princes sometimes enjoy the title of Bishop. The King of England is Arch-Treasurer of the Holy Roman empire, but it does not follow that he must be a member of the Roman Catholic Church.

"It is impossible to believe, that the Papists hoped by this measure to reconcile Laud to the Church of Rome, otherwise they were most erroneous speculators. 'A cardinal's cap,' says our

church historian, 'could not fit his head who had studied and written so much against the Romish religion. He who formerly had foiled Fisher himself in a public disputation, would not now be taken with so silly a bait, but acquainted the King therewith. *Timuit Roman, vel dona ferentem*, refusing to receive any thing till Rome was better reformed.' Whitelocke imputes to Laud another motive for his refusal, which is extremely superficial. 'Laud,' says he, 'was offered a cardinal's cap from Rome, but he refused, being as high already as England could advance him, and he would not be second to any in another kingdom.' This reason, however, carries with it its own refutation. Already had Laud a superior in the person of the King, whose temporal supremacy the church acknowledges in ecclesiastical matters; nor, had Laud really accepted the offer, would it at all have interfered with his station as Primate and Metropolitan of the Church of England. But he refused from other and more honourable motives; he would accept nothing, he said, from Rome, 'till it was otherwise than what it was.'—pp. 35--37.

We are often greatly amused by the deep concern which many Churchmen manifest to prove that the Church of Rome is a true church, and by the fears which they entertain of the consequences to themselves should this be denied. Of this we are furnished with a curious specimen, in the reasoning, if such it may be called, of our author, in what follows the above extract.

"The jesuitical offer, granting that it was sincere, was intended, it appears to me, as an experiment. It is to be remarked, that the conduct of the Puritans had given occasion to those sophistical proceedings. While the Church of England admitted, that the Church of Rome was a true church, the Puritans, on the other hand, denied this fact, and asserted that it was not only Antichrist, and the Beast of the Apocalypse, but that its communion was damnable, it was one entire mass of corruption and idolatry. This opinion was the result of their outrageous fanaticism. Popery is indeed bad; it abounds with numerous errors,—and errors which are lamentably dangerous and delusive to all its votaries, whether enlightened or ignorant: yet,

were Protestants to reject all that Papists believe, they would speedily reject Christianity. With the Puritans, however, this was inconceivable. They affirmed, with the most unparalleled bigotry, that Papists were not Christians,—that they believed not one single doctrine of the Gospel,—that they were gross idolaters. The Scotch Calvinists had made the notable discovery, that Popery had not such high claims to antiquity as Judaism,—that Mahomedanism was a religion infinitely preferable to Roman Catholicism; and, therefore, they denounced all who presumed even to hold converse with them, as sharers in idolatrous commerce. The same monstrous notions prevailed amongst the English Puritans, which were the effects of those opinions they entertained respecting the polity of the church. While the Episcopalian avoided this phrensy, he struck at Popery a more deadly blow. That the Church of Rome is a true church, cannot be denied; in fundamentals it agrees with every Protestant: it has equally one faith, one hope, one baptism; but it is woefully corrupt, overwhelmed in superstition; and its politics are directly subversive of a well-regulated state, unless controlled by the strong and salutary arm of power. Its transubstantiation, purgatory, prayers for the dead, vain, and mechanical ceremonies, invocations of saints, assumption of plenary power and of universal rule, restriction of the priesthood, and investment of the Bishop of Rome with the headship of the church on earth,—these, and many other untenable and absurd superstitions, do not militate against the assertion that it is fundamentally a true church. They prove it to be woefully degenerate and corrupt, but do not prove it false; nay, though it were one entire mass of leaven, still its ordination is sacred and apostolic; but much more is it a true church, amidst all its declensions and apostacies, when it admits and asserts the fundamental doctrine of the Trinity, and holds our divine Saviour to be the Son of God. And if it be divested of this character of a true though a corrupt church, where, then, is the Church of England? Where the validity of the sacred office of ordination? Where that apostolical transmission of its orders, which Dissenters and Schismatics affect to treat as visionary and absurd? Believing much more to be implied in valid ordination than what Dissenters are taught to believe, or are willing to allow, it appears to me that were the Church of England to deny that the corrupt communion of Rome is a true Church, it would immediately degenerate into

a mere sectarian association."—pp. 37—40.

In our former article, we utterly disclaimed all relationship and obligation to her of Rome, and therefore we make Mr. Lawson and his friends most heartily welcome to all the honour of this connection, for which they so vehemently contend.

What will our readers think of the information contained in the following passage, in which we are gravely assured that our religion, and that of the Puritans, consists in mere preaching, which any body can do? (A fact which, by the way, is very certain, from the ninety-four petitioners who were lately honoured with the advocacy of the Ex-Lord Chancellor of England.)

"The wisdom of these injunctions is sufficiently obvious; and this first act of the Archbishop denotes his zealous care for the church. For, as I have already said, the lecturers, being the *protégés* of popular election, were liable to be dismissed at pleasure by their patrons, and thus reduced to indigence; and in like manner, those who were chaplains were equally under the control of those who entertained them. It no doubt struck at the very root of popular election, which is so much extolled by certain Dissenters; but that species of patronage is neither sanctioned by the church in primitive times, nor at any subsequent period. To those, indeed, whose religion, like that of the Puritans and Presbyterians, consists in *mere preaching*, popular election is of importance, as otherwise they cannot have their individual taste for declamatory harangues gratified; and the exaltation of the most illiterate mechanic or the most factious demagogue to be the patron of his minister, is gratifying to the pride of ignorance and self-sufficiency. But when we recollect, that preaching, as a mere act, is vastly inferior to almost all the other ecclesiastical duties; that sermons are nothing more than the mere opinions of a frail, erring, and sinful man; that preaching, characterized by ignorance, declamation, enthusiasm, and a peculiar phraseology, often encourages spiritual pride, fosters fanatical prejudices, and, in all such cases, makes 'the enticing words of

man's wisdom' to be held in more estimation than the 'word of God, which maketh wise unto salvation,' we shall at once be convinced, that the notions of those are most erroneous, who make a boast of their independency, and exult in what they facetiously term popular calls and elections. On the other hand, when we recollect, that the public devotional services of the church are far superior to any sermons or lectures, however excellent, because they are all grounded upon the canon of inspiration, and, in reality, inspiration itself; when we recollect, that the administration of the holy sacraments is perhaps the chief end of valid ordination, we shall at once admit the wisdom of Laud in establishing these injunctions. Preaching or lecturing is not the essential part of a minister's duty; in truth, any man may do either of these, but who will dare to call himself a member of the church, and perform its regular ecclesiastical duties, without having received its ordination?"—pp. 49—51.

Our author has put forth all his strength to defend Laud's conduct in the affairs of Prynne, Bastwick, Burton, and Leighton; but the defence will not do. He thus coolly narrates the treatment of Prynne, and apologises for its barbarity.

"The sentence of Prynne was recorded in February, and it was executed on the following May, 1634. The *Histrio Mastix* was burnt under his nose, till it almost suffocated him: in Palace Yard and Cheapside his ears were cropt, but he lost only a very small portion of them; for this part of the sentence was almost remitted in the execution; on the 29th of April he was expelled from the University, and he was conducted back to prison, to suffer perpetual imprisonment.

"In these punishments we must not forget the customs of the age. Although we should revolt in the present day at the practice, even in the case of the vilest criminal, yet it was then a customary punishment to cut off the ears, and to slit the nose. On the same principle, numbers of deranged old women were burnt as witches in that century, especially in Scotland, and for practices, which at present, perhaps, would hardly procure them a few hours in the stocks. When the conduct of this political fanatic is considered, who was dignified by his party with the title of *William the Conqueror*, and whose firmness and obstinacy, it is said, induced the King

himself to bestow upon him the title of the *Cato of his Age*--when it is recollected that he became a most violent incendiary, an implacable enemy to the government, whether civil or ecclesiastical,--that he was the idol of the rabble, and 'eager for any thing that was put into his head,'--in short, when it is recollected, that his *Histrio Mastyx* was a violent, abusive, and indelicate attack on the nation at large, always excepting the zealots who abetted his phrensy, the sentence for these libels, since his ears were hardly touched, was not remarkably severe, although it excited the turbulence of the rabble, with whom Prynne was popular to excess." --pp. 64--66.

Mr. Lawson's attempt to show that Laud had little to do with the atrocious treatment of Leighton is an utter failure. Though he succeeds in showing that there have been some mis-statements of the matter, the substance of the charge remains unaffected. He was a member of that horrible Inquisition, he took an active part in its proceedings, he records, in his private journal, the execution of the barbarous sentence, without one expression of regret, disapprobation, or pity. This, in a professed minister of mercy, is enough to stamp his character with disgrace. The whole account of the behaviour of the three confessors deserves to be quoted. Our readers will easily discern the real characters of the sufferers, notwithstanding the style in which they are described by our author.

"On Friday, the 30th of June, those 'three libellers,' as the Archbishop terms them, underwent their sentences; and, as their behaviour exhibits a strange compound of fanaticism and obstinacy, their speeches are worthy of notice. The punishment took place in the presence of a vast concourse of spectators, for though, as the noble historian writes, 'none of them was in interest or any esteem with the worthy part of their several professions, having been formerly all looked upon under characters of reproach,' yet, 'when they were all sentenced, and for the execution of that

sentence brought out to be punished, as common and signal rogues, exposed upon scaffolds, to have their ears cut off, and their faces and foreheads branded with hot irons, men began no more to consider their manners, but the men.' To the same effect Heylin has an appropriate remark. 'It was a great trouble to the spirits of many moderate and well meaning men, to see the three most eminent professions in all the world, divinity, law, and physick, so wretchedly dishonoured in the persons of the malefactors, as was observed by the Archbishop himself, in his epistle to the King.' It appears, from the account in the *Harleian MSS.* already referred to, that the multitude 'came with tender affections to behold those three renowned soldiers and servants of Jesus Christ, who came with undaunted and magnanimous courage thereunto, having their way strewed with sweet herbs, from the house out of which they came to the pillory, with all the honour that could be done unto them.'

"Bastwick appeared first, and, meeting with Burton, he embraced him, rejoicing that they had both met at such a place, and on such an occasion. Their enthusiasm, as may be easily conceived, amounted almost to madness, and they really imagined themselves elevated among the saints and martyrs of old; so easy is it to make enthusiasm subservient to prejudice, and to assume a merit for suffering even in a bad cause. Prynne appeared last, and was saluted by his two companions in the same manner. Bastwick's wife attended him, and, kissing her when he mounted the scaffold, 'Farewell, my dearest,' said he, 'be of good comfort. I am nothing dismayed.'

"Bastwick commenced a most singular speech. 'There are many,' said he, 'that are this day spectators of our standing here as delinquents, though not delinquents. We bless God for it. I am not conscious to myself wherein I have committed the least trespass, to take this outward shame, either against my God or my King. The first occasion of my troubles was by the prelates for writing a book against the Pope, and the Pope of Canterbury said, I wrote against him, and therefore questioned me; but if the press were as open to us as formerly it has been, we would shatter his kingdom about his ears. But be ye not deterred by their power, neither be affrighted at our sufferings. I know there are many here who have set many days apart for our behalf, (let the prelates take notice of it), and they have sent up strong prayers for us to

heaven: we feel the strength and benefit of them at this time. In a word, so far I am from fear, base fear, or caring for any thing they can do, or cast upon me, that had I as much blood as would swell the Thames, I would shed it every drop in this cause. This plot of sending us to remote places was first consulted and agitated by the Jesuits, as I can make it plainly appear. O see what times we are fallen into, that the Lords must sit to act the Jesuits' plots. For our own parts, we owe no malice to the persons of any of the prelates, but would lay our necks under their feet to do them good as they are men, but against their usurpations, as they are bishops, we do profess ourselves enemies till doomsday.'

"In this seditious speech, the latter part of which is so opposite to Bastwick's sentiments, as expressed in the Litany, about the persons of the prelates, where he advises the King 'to hang them all,' he is truly nothing daunted by the punishment: in his way of reasoning, however, to hang a man for being a bishop was no crime. Prynne followed next, and he professed to lay down the law of libel, as it was punished in the reigns of Mary and Elizabeth. He then began to abuse the church, and attack the *jus divinum* of the Episcopal order. 'I make the challenge,' said he, 'against all the prelates in the King's dominions, and all Christendom; to maintain that their calling is *jure divino*. If I make it not good, let me be hanged up at the hall gate. You all see there be no degrees of men exempted from suffering. Here is a reverend divine for the soul, a physician for the body, and a lawyer for the estate. I had thought they would have let alone their own society, and not been misled with any of them. Gentlemen, look to yourselves, if all the martyrs that suffered in Queen Mary's days, are accounted and called achismatical heretics and factions fellows, what shall we look for?—and such factious fellows are we, for discovering a plot of popery. Alas! poor England! what will become of thee, if thou look not the sooner into thine own privileges, and maintain not thine own lawful liberty?'

"The executioner having come to Prynne to inflict the sentence, 'Come,' said the enthusiast, 'come, friend, come: hew me: cut me. I fear not. I have learned to fear the fire of hell, and not what man can do unto me. Come, scar me, sear me. I shall bear in my body the marks of the Lord Jesus.' So close were his ears cut by the savage executioner, that a part of his cheek was

taken away. Nevertheless, this intrepid man flinched not. 'The more I am beat down,' said he, 'the more I am lifted up.' He was courageous from his nature, while Bastwick was so from obstinacy, and Burton from fanaticism.

"Burton conducted himself in a similar manner. On account of his sacred profession, his censure was exceedingly unpopular. At his punishment there was great murmuring among the spectators. He made a very long speech, extremely incoherent, and abounding in rhapsodies, the chief design of which was to establish a parallel between his sufferings and those of our Saviour. There were three pillories set up, and his happened to be the centre; before he was brought out, looking from the apartment into the Palace-Yard, he said, 'Methinks I see Mount Calvary, where the three crosses, one for Christ, and the other two for the two thieves, were pitched.' This was the height of enthusiasm: here he compares himself to Christ in language bordering on profaneness: his allusions, however, to the two other pillories, *crosses*, in his opinion, destined, in his religious allegory, for the two thieves, was no great compliment to his two associates in suffering, Bastwick and Prynne, more especially, if we observe his farther expressions, 'If Christ,' said he, 'was numbered among thieves, shall a Christian for Christ's sake, think much to be numbered among rogues, such as we are condemned to be? Surely, if I be a rogue, I am Christ's rogue, and no man's.' Turning to his wife, he said, 'Wife, why art thou so sad?'—'Sweet-heart,' replied she, 'I am not sad.'—'No,' said he, 'see thou be not; for I would not have thee dishonour this day by shedding one tear, or fetching one sigh; for behold there for thy comfort, my triumphant chariot, on the which I must ride, for the honour of my Lord and Master. And never was my wedding day so welcome and joyful as this. And so much the more, because I have such a noble captain and leader, who hath gone before me with such undaunted courage, that he saith of himself, 'I gave my back to the smiters, my cheeks to the scoffers, they pluckt off the hair. I hide not my face from shame and spitting,' for the Lord God will help me.' When he was put into the pillory, he exclaimed, 'Shall I be ashamed of a pillory for Christ, who was not ashamed of a cross for me? Good people, I am brought hither to be a spectacle to the world, to angels, and men, and howsoever I stand here to undergo the punishment of a rogue, yet, except to be a

faithful servant to Christ, and a loyal subject to the King, be the property of a rogue, I am no rogue. I glory in it.' A bee happening to alight on a nosegay he held in his hand, 'Do you not see this poor bee?' he exclaimed, 'It hath found out this very place to suck sweetness from these flowers, and cannot I suck sweetness from Christ?' He then proceeded in a strain of enthusiasm to compare himself with Jesus Christ. One asked him if the pillory were not uneasy for his neck and shoulder. 'How can Christ's yoke be uneasy,' he replied, 'this is Christ's yoke, and he bears the heavier end of it.' At another time, on calling for a handkerchief, he said, 'It is hot, but Christ bore the burden in the heat of the day.' With numbers of his friends he held conversation, who seem to have been all imbued with the same enthusiasm, and to have exulted in his extravagant expressions. One of the guards had a rusty halberd, the iron of which was fixed to the staff with an old crooked nail. 'What an old rusty halberd is that,' exclaimed one: to which Burton replied, 'This seems to me to be one of those halberds which accompanied Judas when he went to betray his Master.' A friend asked him, if he would have gladly dispensed with his suffering, 'No, not for a world,' was his reply.

"After their sentence, those three unfortunate men were removed to prison. Prynne, on the 27th of July, was sent to Mount Orgueil Castle, in the Island of Jersey, where he continued till he was released by the Long Parliament in 1640. Bastwick was sent to St. Mary's Castle, in the Island of Scilly, and Burton to Cornet Castle, in Guernsey. They both remained prisoners till the same period, when they were released by the said Parliament; their sentence reversed; reparation and damages awarded to them for their punishments, and £5000. voted to Bastwick, and £6000. to Burton, out of the estates of the Archbishop, the Bishop of London, the Earl of Arundell, the Earl of Pembroke, Sir Henry Vane, Sir John Cook, and Sir Francis Windebank, who had all signed the warrant in the Star Chamber. The ensuing disasters, however, prevented the payment of the money."—pp. 174—182.

This was, however Mr. Lawson may regard and caricature it, a truly glorious scene. While we cannot but deeply sympathise with the sufferers, we rejoice in the events that resulted from their treat-

ment. It contributed, more than all other things, to the overthrow of that horrible system under which the country groaned. If the punishment of these men was a proof of the cruelty of the Court, it was not less a proof of its folly.

As might be expected, Strafford is one of Mr. Lawson's worthies. But history has long since written his character as an enemy to the rights and liberties of his country; but basely deserted by the master whom he served, and on whose honour and firmness he placed imprudent reliance.

In the following curious paragraph, Mr. Lawson groups together all the monstrous things which marked the commencement of the civil troubles of England.

"While engaged in these dark practices, St. Antoline's church in London was given to the Scottish Commissioners for the exercise of their Presbyterian rites, and multitudes of fanatics resorted thither to be instructed in the cant and enthusiasm of the Covenanters. Two puritanical ministers preached seven hours before the House of Commons. One of them, Burgess, from the text, (Jer. l. 5.) 'They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord by a perpetual covenant.' The altar of St. Margaret's, Westminster, was removed to the centre of the church; the communion service interrupted by psalm-singing; the phrase, spiritual lords, was omitted in Acts of Parliament; the clerk of the Upper House turned his back on the Bishops when reading bills; the temporal peers took precedence of the spiritual; the regular clergy were insulted in the public streets by mobs of incendiaries; and the Liturgy, in their language, was termed *quenching the demonstrations of the Spirit*; furious Puritanism predominated—a crisis was at hand."—pp. 384, 385.

At last Laud himself was impeached and brought to the block. That it was a righteous retribution we cannot doubt, though we are of opinion the Parliament would have more honoured itself

by sparing the hoary hairs of the Archbishop from going down to the grave in blood, than by taking his life. They converted him into a saint and a martyr; and occasioned feelings of pity, where only those of indignation and scorn would have been felt. Into the details of his trial we cannot enter. We are not lawyers enough to pronounce upon the validity of many of the charges brought against him, or on the validity or invalidity of much of his defence. In more moderate times, if such a case could occur in such times, we apprehend such a sentence at least would not have been pronounced, or if pronounced, would not have been inflicted. But long suppressed exasperation could no longer be restrained—It began with Strafford—it fell upon Laud—it rested on Charles.

We give, without any farther remarks, a part of the account of the last scene. It was solemn and touching. May his prayer have been heard, and William Laud found among those whom he had cruelly oppressed and persecuted.

"After these devotions, the Archbishop arose, and gave his papers to Dr. Stern, his chaplain, who accompanied him to the scaffold, saying, 'Doctor, I give you this, that you may show it to your fellow-chaplains, that they may see how I went out of the world, and God's blessing and mercy be upon you and them.' Then turning to a person named Hinde, whom he perceived busy writing the words of his address, he said, 'Friend, I beseech you, hear me. I cannot say I have spoken every word as it is in my paper, but I have gone very near it, to help my memory as well as I could, but I beseech you, let me have no wrong done me: intimating that he ought not to publish an imperfect copy. 'Sir,' replied Hinde, 'you shall not. If I do so, let it fall upon my own head. I pray God have mercy upon your soul.'—'I thank you,' answered the venerable sufferer; 'I did not speak with any jealousy as if you would do so, but only,

as a poor man going out of the world, it is not possible for me to keep to the words of my paper, and a phrase might do me wrong.

"The Archbishop now prepared for the block, and observing the scaffold crowded with people, he said, 'I thought there would have been an empty scaffold, that I might have had room to die. I beseech you, let me have an end of this misery, for I have endured it long.' When the space was cleared, he said, 'I will pull off my doublet, and God's will be done. I am willing to go out of the world; no man can be more willing to send me out, than I am willing to be gone.'

"Yet, in this trying moment, when he was displaying a magnanimity not exceeded by the holy martyrs of the primitive ages, he was beset by a furious enthusiast,—one of those revolutionary demagogues who had brought him to this melancholy end. Sir John Clotworthy, a follower of the Earl of Warwick, and an Irishman by birth, irritated because the revillings of the people made no impression on this renowned prelate, propounded to him certain questions, with the hope of exposing him to his associates. 'What special text of Scripture,' asked he, 'is now comfortable to a man in his departure?'—'*Cupio dissolvi, et esse cum Christo*,' was the Archbishop's meek reply. 'That is a good desire,' said the enthusiast, 'but there must be a foundation for that divine assurance.'—'No man can express it,' replied the Archbishop, 'it is to be found within.'—'It is founded upon a word, nevertheless,' said Clotworthy, 'and that word should be known.'—'That word,' replied the Archbishop, 'is the knowledge of Jesus Christ, and that alone.' Perceiving, however, that there would be no end to this indecent interruption, the Primate turned to the executioner, and giving him some money, said, 'Here, honest friend, God forgive thee, and do thine office upon me in mercy.' He was then desired by the executioner to give some sign when he should strike, to which he replied, 'I will, but first let me fit myself.'

"The Archbishop then knelt down before the block, and thus prayed: 'Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to thee; yet it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature, but thou, by thy merits and passion, hast broke through the jaws of death. So, Lord, receive my soul, and have mercy upon me, and bless this kingdom

with peace and with plenty, and with brotherly love, and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ's sake, if it be thy will."

"Having thus prayed, the Archbishop laid his head upon the fatal block, and when he had said, 'Lord, receive my soul,' which was the signal for the executioner, his head was struck off at one blow."—pp. 505—508.

We pity poor Laud, though, in

common with our countrymen, we detest his memory. We pity his biographer. We cannot recommend his book, which must have cost him some pains. It is a partial, prejudiced, illiberal, unjust account both of Laud and his Times. Poor Mr. Lawson!—Poor Church of England! if she need such defenders, or can obtain no better.

MEMOIRS OF THE CONTROVERSY RESPECTING THE THREE HEAVENLY WITNESSES, 1 JOHN V. 7.

(Continued from page 190.)

In 1807, Dr. Adam Clarke published his useful work, "The Succession of Sacred Literature;" to which he prefixes two fac-similes of the disputed passage; one taken from the Complutensian Edition of the New Testament; and the other from the Codex Montfortii in Trinity College, Dublin. In treating on the first Epistle of John, he makes some judicious observations on the text of the three witnesses, in order to illustrate his plates. After stating his opinion of the age of the Codex Montfortianus, which has been already given, he proceeds as follows:—

"Though a conscientious advocate for the *sacred doctrine* contained in the disputed text, and which I think expressly enough revealed in several other parts of the sacred writings, yet I must own the passage in question stands on a most dubious foundation. All the Greek manuscripts (the Codex Montfortii alone excepted) omit the passage: so do *all* the *ancient versions*, the *Vulgate* excepted: but in many of the ancient MSS. even of this version it is wanting. There is one in the British Museum, of the tenth or eleventh century, N. S. No. 53.

where it is added by a more recent hand in the margin: for it is wanting also in the text. It is also *variously written* in those manuscripts which retain it. This will appear more plainly by comparing the following extracts taken from four manuscripts of the *Vulgate* in my own possession:

"1. — Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Sanguis et Aqua.

"2. — Quoniam tres sunt, qui testimonium dant in terrat Spiritus, Aqua et Sanguis, et tres, unum sunt. Et tres sunt qui testimonium dant in cœlo Pater Verbum et Spiritus Sanctus, et hii tres unum sunt.

"3. — Quoniam tres sunt qui testimonium dant in cœlo, Pater, et Filius et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

"4. — Quoniam tres sunt qui testimonium dant in terra, spiritus, aqua et sanguis; et hii tres unum sunt. Et tres sunt qui testimonium dant in Cœlo, Pater

et Filius et Spiritus Sanctus, et hii tres unum sunt.

"A. — Quoniam tres sunt qui Testimonium dant in terra Spiritus, Aqua et Sanguis, et tres sunt qui testimonium perhibent in Cœlo Pater, Verbum, et Spiritus Sanctus et hi tres unum sunt.

"This last I took from an ancient manuscript in Marsh's library, St. Patrick's, Dublin.

"In the Bible printed by Fradin and Pinard, Paris, 1497, fol. the text is the same with No. 2, only instead of *testimonium dant*, it reads *dant testimonium*.

"The reader will observe, that in No. 2, 4, and 5, the *eighth* verse is put *before* the *seventh*, and that 3 and 4 have *filius* instead of *verbum*. But both these readings are united in an ancient English manuscript of my own, which contains the Bible from the beginning of Proverbs to the end of the New Testament, written on thick strong vellum, and evidently prior to the time of Wicliff.

"For there ben that geven witnesseng in heven the Fadur, the Word or Sone and the Hooly Goost, and these three ben oon. And there ben that geven witnesseng in erthe, the Spirit, Water, and Blood, and these three ben oon.

"As many suppose the Complutentian editors must have had a manuscript or manuscripts which contained this disputed passage, I judge it necessary to add the note, which they subjoin at the bottom of the page, by which (though nothing is clearly expressed) it appears they either had such a manuscript, or *wished to have it thought they had such*. However the note is curious, and shows us how this disputed passage was read in the most approved manuscripts of the Vulgate extant in the thirteenth century,

when St. Thomas Aquinas wrote, from whom this note is taken.

"The following is the whole note *literatim*:

"Sanctus Thomas in expositione secunde Decretalis de suma Trinitate et fide Catholica tractans istum passum contra Abbatem Joachim ut tres sunt qui testimonium dant in celo Pater Verbum et Spiritus Sanctus: dicit ad litteram verba sequentia. Et ad insinuandam unitatem trium personarum subditur, Et hii tres unum sunt. Quodquidem dicitur propter essentie Unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus inducebat consequentem auctoritatem. Nam subditur ibidem: Et tres sunt qui testimonium dant in terra, s. Spiritus: Aqua: et Sanguis. Et in quibusdam libris additur: Hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanam auctoritatis premissæ de unitate essentie trium personarum. Hec beatus Thomas ubi supra."

"If the Complutensian Editors translated the passage into Greek from the *Vulgate*, it is strange they made no mention of it in this place, where they had so fair an opportunity, while speaking so very pointedly on the doctrine in question; and forming a note for the occasion, which is indeed the only theological note in the whole volume. It is again worthy of note, that when these editors found an important various reading in any of their Greek manuscripts, they noted it in the margin: an example occurs 1 Cor. xvi. 51.—Why was it then that they took no notice of so important an *omission* as the text of the three witnesses, if they really had no manuscript in which it was contained? Did they intend to *deceive* the

reader, and could they possibly imagine that the knavery should never be detected? If they designed to deceive, they took the most effectual way to conceal the fraud, as it is probable they destroyed the manuscripts from which they printed their text; for the story of their being sold in 1749 to a *rocket-maker*, (see Michaelis, vol. ii. p. 440,) is every way so exceptionable and unlike the truth, that I really wonder there should be found any person who would seriously give it credit. It is more likely the manuscripts were destroyed at first, or that they are still *kept secret*, to prevent the forgery (if it be one) of the text of the three witnesses from being detected; or the librarian already mentioned may have converted them to *his own use*. If they were not destroyed by the Complutensian editors, I should not be surprised if the same manuscripts should come to light in some other part of the world, if not in the Alcala library itself.”*

It is worthy of notice in this part of this important controversy, that Dr. Clarke's suspicion of the story of the rocket-maker, who is alleged to have purchased the MSS., from which the Complutensian Edition was formed, and who was of course supposed to have exploded them long ago, turns out to be well founded; and his anticipation that they might one day be discovered, has at length been realized. I copy the following passage from a pamphlet recently published by Dr. Smith.

“Mr. T. quotes the Bishop of Peterborough's third edition of his translation of Michaelis, to show that the learned Bishop has changed his opinion, and now believes the manuscripts from which

the Complutensian text was taken, to have been more ancient and valuable than, agreeably to the general opinion, he had before supposed. This is, however, a matter which does not at all affect our argument. Undoubtedly, for reasons of critical curiosity and satisfaction, we should be gratified by knowing the character and history of the Alcala manuscripts; yet there is the highest moral certainty that this knowledge would do nothing more than confirm what is already well enough known. In fact, the matter is established: for there is good reason to believe that the learned Germans, Moldenhauer, and Tychsen, were the subjects of an imposition practised upon them by some people in the Spanish University, who were not disposed to permit their manuscript treasures to be scrutinized by Protestants. A gentleman with whom I have the honour of acquaintance, well known as a friend of rational freedom and a sufferer in its cause, and whose extraordinary talents as a linguist and a poet have eminently enriched our literature, John Bowring, Esq., has spent much time in Spain, and was the intimate friend of the most enlightened, learned, and patriotic men in that country, during its enjoyment of the blessing, (of which it has been so basely and cruelly robbed!) of a constitutional government. He had the opportunity of carefully examining the manuscripts at Alcala; he has published reasons amounting to a demonstration that *no sale or destruction of manuscripts ever took place*; by his personal examination he found THE SAME Scripture manuscripts which had been described as being in the library, by Alvaro Gomez, who died in 1580; and he adds, ‘That the manuscripts referred to are *modern and valueless*, there can be no longer any ques-

* Pp. 92—97.

tion.' To Mr. Bowring I am also indebted for the information (which, had it been known to Michaelis, or to his learned translator, would have been to them most welcome intelligence, and would have saved them a world of trouble,) that Gomez, in his *Life of Cardinal Ximenes*, states that '*Leo X. lent to Ximenes those [Greek manuscripts which] he required from the Vatican* ; which were returned as soon as the Polyglott was completed.'"^{*}

According to this statement, unless some MSS. in the Vatican, yet unexamined, shall be found to contain the testimony of the heavenly witnesses, which is in the highest degree improbable, it must be admitted, that the Complutensian Editors translated the passage into Greek from the Latin Vulgate; and thus one of the main arguments on which its authenticity has been erected will be entirely overthrown.

The various readings of the Latin MSS. given by Dr. Clarke, and which are only a specimen of the diversity that obtains in this passage in the MSS. of the Vulgate, create a strong suspicion that there is something radically unsound in the authority of the verse. The unique theological note also which Dr. Clarke gives from the Complutensian, in the very ambiguity which pervades it, savours strongly of management. It was felt desirable to support the authority of the Vulgate, and yet it was deemed imprudent to assert, that the passage was found in the Greek MSS. Had the evidence been satisfactory, it would have been more distinctly indicated.

In the same year in which Dr. Clarke's work was published, a

series of papers on the disputed passage, by an acute and well-informed writer, appeared in the *Christian Observer*. These papers, had they been printed separately, which they deserved to be, would have made a considerable pamphlet, give a very lucid view of the principle points of evidence for and against the authenticity of the passage; with the author's own observations on some of the writers on both sides. He discusses very ably the state of the first editions of the Greek Testament, the testimony of the Greek MSS., that of the ancient Fathers, and the Greek and Latin Fathers, all of which he shows to be unfavourable to the authority of the passage. His mode of accounting for the mistake, or supposed mistake, of Stephens, in placing the crotchet, to which we have already referred, seems very satisfactory.

"The arguments that have been urged in this and the foregoing chapter concerning Stephens's MSS. may be thus briefly stated.

"First. Neither the MSS. of the Complutensian editors, nor those of Erasmus, nor any of the 150 which now exist, except two, both of modern date, contain 1 John v. 7. Hence it seems highly improbable that it should be found in all Stephens's MSS., collected as they were from various quarters.

"Secondly. He returned to the Royal Library the MSS. which he had borrowed from it. Yet Simon, after a diligent search in that library, did not discover that verse in a single MS.

"Thirdly. Two MSS. of the Epistles of St. John, which have been compared with the collations of Stephens's θ and $\iota\gamma$, from an extraordinary coincidence of readings, are inferred to be the very MSS. employed by that editor. If this inference be allowed, the

^{*} Smith's Rejoinder to Taylor, 1829. pp. 48, 49.

conclusion is inevitable, that his θ and γ had not the seventh verse, because it is in neither of the MSS. with which they have been compared.

"These arguments amount to a very high degree of presumptive evidence; but great probabilities may be overcome by testimony. Let us then attend to the testimony produced upon this occasion.

"First. Robert Stephens in his Latin Testament, 1545, says that some Greek copies read thus; Tres sunt qui testimonium dant Pater, &c. omitting *in celo*.

"Secondly. In his Greek Testament of 1550, he includes $\epsilon\nu\ \tau\tilde{\omega}\ \acute{\sigma}\pi\alpha\rho\tilde{\omega}$ between marks, and, in the margin, names seven MSS., in which he says these words are wanting.

"Thirdly. In 1556 he printed Beza's Latin Testament, where, in a note on 1 John v. 7, are the following words: 'Legimus et nos in nonnullis Roberti nostri veteribus libris,' and on the words *in celo*. 'Hoc deerat in 7 vetustis codicibus.' Now if Stephens had no such reading in his MSS. how can these repeated assertions be accounted for? We cannot suppose that he intended to deceive, where, as Mr. Porson observes, he has furnished every inquisitive reader with the means of detection. And it is hard to conceive that, if an error had been committed in the position of his semicircle, it should never be detected by Stephens himself, or suggested to him by his friends or enemies. This however will appear less improbable if we attend to the following consideration, that Stephens returned his MSS. at least as soon as he had completed his edition of 1550, perhaps as soon as he had finished his collations. For when he presented a copy of that edition, immediately after it was printed, to the divines of the Sorbonne, and they re-

quired him to produce a MS. with which they might compare it, he answered that his MSS. had already been returned to the Royal Library. If in the short and turbulent interval between that conference and his migration from Paris, from which city he was driven by the malice of his persecutors, he had discovered in his Greek Testament the unprecedented reading, which omits $\epsilon\nu\ \tau\tilde{\omega}\ \acute{\sigma}\pi\alpha\rho\tilde{\omega}$, while it retains the rest of the disputed passage, he would naturally consult his book of collations, which would only confirm the printed copy; for, in those collations, it is probable that the mistake first arose.

"To draw a decisive conclusion, from the above mentioned facts, would require no small skill, in weighing and balancing opposite probabilities; and there is one material part of the evidence, which, from its nature, is not easily to be appreciated, but by persons who have had much experience in the collation of MSS. I mean that part which relates to the proof of identity from the coincidence of readings. However, the best critics unanimously agree in the opinion, that Stephens's MSS. had not the disputed passage; and among these Mill and Bengelius, whose orthodoxy is not doubted, and who were convinced of its authenticity.*"

After going over the Greek Fathers seriatim, he thus sums up his account of them.

"On a review of the Greek Fathers, we discover no proof that any of them were acquainted with the disputed passage. The omission of it in Justin Martyr, in the Adumbrations attributed to Clemens Alexandrinus, in the Epistle of the Bishops at Sardis, in the Sixty-second Oration of Epiphanius, in the Treatises on the Holy

* Christ. Observ. Vol. vi. pp. 227, 228.

Spirit by Basil, Gregory Nazianzen, and Didymus, is hardly to be reconciled with the supposition, that they had it in their copies. And Cyril clearly either had it not, or suspected its authenticity. And though we might allow the omission in a single Father to arise from some unknown cause, yet the universal silence of all the early Greek writers forms a presumption against its authenticity, to which I know not what can be opposed, unless it be suggested that they understood the words *these three are one* as relating merely to unity of testimony, not of essence; and therefore thought that no argument for the doctrine of the Trinity could be built upon it. But does it appear that they actually put such a construction upon these words? Is there any trace of such an interpretation in their works? Or is it at all probable from analogy, that they would unanimously refuse the aid of a passage, which almost all modern defenders of the Trinity have employed without scruple?

"Even if these Fathers approved the interpretation above mentioned, it remains still to be shown, why they never quoted 1 John v. 7, in proof of a trinity of persons, or as an example of Christ being called *The Word*."

After examining very carefully the several Latin Fathers who quote or allude to this verse, he thus sums up his account of their testimony.

"From the foregoing extracts it is evident that the Latin Fathers are more favourable than the Greek to the authenticity of 1 John v. 7. For while not a single quotation or clear allusion to it is found among the latter, for the first thirteen centuries, we discover a reference to it in the third century by Cyprian,

and in the fifth, express quotations by Fulgentius, and the author of the African Confession; in the sixth by Cassiodorus; in the eighth by Etherius and Beatus. And is not their positive testimony of greater weight than the merely negative testimony, the silence, of any number of Greek or Latin Fathers? It may be difficult indeed to account for their silence upon the supposition that they were acquainted with the disputed passage. Yet, if a single witness of unsuspected veracity affirm that it existed in his copy, his testimony may outweigh the argument drawn from the mere silence of great numbers. Since, therefore, a Latin writer of the third century has referred to it, will not his authority counterbalance the negative testimony of all the Greek Fathers?

"Many of the orthodox have thought so, and the anxious desire which some writers have shown to set aside this evidence, by the arbitrary and unsatisfactory hypothesis, that Cyprian's reference was to the eighth verse and not to the seventh, implies that they felt the superior force of affirmative testimony. For my own part, I freely confess, that if Cyprian had affirmed that the seventh verse existed in his Greek copy, I should have paid very little regard to the omission of it, by other Fathers of the same or a later century. But, is this the case? or have we any evidence that he was in possession of a single Greek copy of St. John's Epistle; or that he could even read Greek; or that if he could read it, he valued the Greek copies more than the Latin?

"Till these questions are answered in the affirmative, all that we can infer from his quotation is, that the testimony of the heavenly witnesses was in his Latin copy. And although that version, from its high antiquity, is deserving of

* Ib. p. 280.

great respect; yet among the innumerable and discordant translations into the Latin, it is possible that the disputed passage might be interpolated in some copies as early as the age of Cyprian, and of course in those of Fulgentius, Vigilius, Cassiodorus, Etherius, and Beatus, though unknown to Augustine, Jerome, Eucherius, Facundus, and Bede.

"When we reflect that the Latin Fathers do not quote this passage uniformly, either with respect to the words or the order of the verses, it is natural to conclude that their guide was not the Greek Original, but the Latin Version; in the MSS. of which the same varieties have been observed.

"Though the charge of interpolation may be thought a very serious one, much will depend upon the manner and the motive. He who first inserted the seventh verse in the margin of the Latin version, probably had no intention of imposing upon the reader by giving his own comment for the word of God. And when afterwards it obtained a place in the text, the transcriber probably had

no doubt but that he was restoring a passage, which the former copyist, having through inadvertence omitted, upon the discovery of his mistake had inserted in the margin, for want of convenient space in the text.

"It is urged that the verse must be genuine, because an interpolation of such magnitude and importance would have been speedily detected and loudly complained of by the Arians. But may we not on the other hand, with equal plausibility contend, that if a passage so decisively in favour of the doctrine of the Trinity, had been left out of the copies of St. John's First Epistle, the omission would have been immediately discovered by the orthodox, and charged upon their adversaries? Since then we find no complaints of this sort in the ancient writers of either party, it is plain that no inference can be drawn from a silence for which, on both suppositions, it is alike difficult to assign a probable cause."

* *Ib.* pp. 354, 355.

ON THE NATURE AND VALUE OF THE CHRISTIAN'S HOPE.

MULTITUDES around us are partially acquainted with the facts revealed in the Bible, who derive no solid benefit from their knowledge. It is no violation of the law of charity to affirm this, for we are authorized to determine the character by the conduct, as we judge the tree by its fruits. Real religion opens and expands the mind, touches and transforms the heart. It subdues selfishness and enmity, and implants that principle of holy love which creates a new element of life and being. The great aim and design of the Gospel is to produce in

us a bright and blissful hope of immortality. It is impossible to weigh and understand its doctrines, or to appropriate and taste its promises, without acknowledging this. The appeal may be confidently made to experience. Present good, of every kind, is too scanty and evanescent to suit and satisfy the human mind. Sensual pleasure, and secular power, with all the gay scenes and imposing distinctions which they create, terminate in weariness and disgust. One of the richest and wisest monarchs, who left no means of terrestrial aggrandizement and de-

light untried, came at last to the conclusion, "Behold! all is vanity and vexation of spirit." Nor was this the effect of some sudden and galling disappointment, or the capricious dictate of a fit of melancholy. Every process, in compounding the ingredients of earthly enjoyment, sooner or later issues in the same result. Whenever, therefore, we think soberly, we instinctively look to the future. Now in the volume of inspiration, God is often called the God of hope; a designation peculiarly adapted to our dependent state. To Him we owe all the good in our possession, and all the good in prospect before us. O Hope of Israel! exclaims the Prophet, our Saviour in the time of trouble, wherefore shouldst thou be as a way-faring man, and as a stranger that turneth aside to tarry but for a night? The gracious Presence of Jehovah is the prime pledge and essence of felicity to every intelligent creature. His favour is life, and his loving kindness is better than life. It requires no acute power of reasoning to prove, that a man awake and alive to a sense of his future destiny, is, and necessarily must be, miserable without hope. Darkness and perplexity surround, distress and anguish overwhelm him. Nothing can be conceived more appalling and horrible than a state of absolute unmitigated despair. A few such cases have been known, and they have exhibited on earth a vivid image of the torment of hell. Sometimes the awakened sinner, under his first convictions, and the mountainous burden of guilt, may be nearly in this state; but let hope be imparted, and the gloom disperses, the pressure of his load is lightened. It is an interesting era in the life of a good man, when the dawn of heavenly day first breaks upon him. The

apprehensions and dire forebodings of eternal misery are banished. The internal tempest that agitated his soul subsides. He leaves the horrible pit, and finds his feet set upon a rock, and his goings established.

Christian hope is entirely from God as its author. It is found in different degrees of brightness, but even in its lowest degree, is invaluable. Ask a believer on what terms he would consent to part with this anchor of the soul, and he will reply, not for the collected treasures of a world. Yet we are not to rest satisfied with a faint and fluctuating hope. He that has given one drop of this cordial, can increase it an hundred-fold; he that has darted down one cheering ray, can pour forth such a stream of splendour as shall scatter every remaining cloud. It should therefore be our desire and prayer, that we may abound in hope, that is, possess a clear view and animating expectation of future felicity. The salutary effects produced by this principle are obvious at a glance to every one capable of discerning and judging in matters of this kind. A good hope, through grace, weakens the power of earthly attractions, fortifies us to suffer with patience, and prompts us to act with energy and decision. And is it not desirable to be loosed from the dangerous enchantments which bind us to the dust? Have we no need to have our purposes and resolutions fixed, and our affections raised and refined? The anticipation of future glory has made the martyr invincible in sufferings, and the philanthropist indefatigable in liberal and zealous exertions.

But it may be said, by what means is the Christian's hope increased in brightness and power?

Faith, prayer, and experience,

all contribute to that end. He that believeth on the Son of God, hath everlasting life, and shall not come into condemnation. Christian hope is the offspring of faith; and its life and vigour, in a great measure, depend on the growth and exercise of the parent grace. On the other hand, it cannot have escaped the attentive observer, that the declension of one is invariably accompanied by the languor and decay of the other. He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him. The grounds of faith are the great and precious promises of the divine word. The most prominent object presented in the Gospel is, a full and free salvation through the blood and righteousness of our Lord Jesus Christ. The message of heaven, the good news of pardon and life, has reached our ears, and the first thing is to give credit to the report. Nor is it a matter of small importance, at a time when sceptics and scoffers abound, to be fully satisfied with respect to the truth of the Gospel, so as unhesitatingly to receive the record which God hath given of his Son. Now faith is the substance of the things hoped for, the evidence of things not seen. We are here, and in other parts of Scripture, taught that there is an intimate and inseparable connexion between these kindred graces. The love, the power, the grace, and glory of Christ are vividly set before us in the sacred volume. But more, it is evident from the substance and spirit of the word itself, that the communication of divine truth is made directly to us, and avowedly for our benefit. Impressed with this solemn, yet pleasing idea, to Jesus we look, on Jesus we depend, and in Jesus rejoice. As the root of faith

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grows in strength and firmness, hope rises, and flourishes, and blooms, and rich consolation is the precious mature fruit. Here we behold the secret sources of all that boldness, decision, zeal, and alacrity, which the first Christians displayed amidst all the privations and reproaches to which they were exposed. For which cause, said Paul, I suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day.

The Christian's hope is increased in vigour and brightness, by the exercise of prayer and supplication, whether offered to God by himself, or by those who are affectionately interested in his welfare. According to the appointment of infinite wisdom, an order of means is instituted, in the use of which we are warranted to expect both temporal and spiritual blessings. It is the will of God that we should be made to feel our own insufficiency, and our absolute subjection to his authority, as well as perpetual dependence on his grace. That there is a mysterious link which connects the use of prayer, on our part, with divine agency, cannot be doubted, but we make no attempt to explain a subject which is inexplicable. The tender solicitude of the Apostle for the welfare of his brethren, led him to present at the heavenly mercy-seat, a request on their behalf, from which we may learn both what is our duty, and what is our highest privilege. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. xv. 13. As we before intimated, faith is the sole medium through which all our heavenly comforts

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and anticipations are derived. Peter, addressing the first Christians, concerning their Lord and Saviour, says, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." But when the glow and ardour of spiritual pleasure and delight abate, there may be still peace. This is a more calm, yet scarcely less valuable frame of mind. Hence that appropriate prayer, "The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus." But, it will be admitted, that the happiest possible state of the Christian is when, to use the above cited language of the Apostle, he is *filled with all joy and peace*, through the faith of the Gospel. The question may be asked, Are any persons to be found on earth who are always, or even habitually, in this state? I am disposed to think there neither are now, nor ever were, such persons. Our present condition is a chequered scene, a pilgrimage through the thorny wilderness, a warfare with formidable and combined enemies. How can we expect cloudless skies, or a smiling paradise in the desert? We may therefore conclude, that an overflow of joy and peace is only granted to the most favoured saints at particular seasons.

Fair hopes of heaven, bright prospects of
an hour,
That come to waft us out of sorrow's
power.

Yet the benefit of such divine manifestations extends beyond the day on which they are enjoyed; they revive, sustain, and invigorate hope. We look forward to a bliss, which shall know no mixture, no abatement, no end. Now the more spiritual re-

freshments and consolations we obtain, and the greater will be the increase and brightness of hope. The pledges and prelibations of heaven carry forward our souls to the full possession. How is it then, that we pray so little for the unction and power of the Holy Spirit, to strengthen our faith and quicken all our affections? Is this giving diligence to make our calling and election sure? Is this forgetting the things which are behind, and reaching forth to those which are before, and pressing towards the mark for the immortal prize? Oh! shame to our apathy and lukewarmness in the duty of prayer, which God enjoined for our spiritual benefit.

The Christian's hope is increased in vigour and brightness by experience. I have partly anticipated what strictly comes under this particular, but the subject will justify the utmost explicitness, though with some repetition. The experience of a Christian comprehends not merely the rise, fall, and fluctuation of religious feeling, the alternations of joy and grief, but also the collective results of those temptations and trials to which he is subject. He has the witness and proof of the divine veracity and goodness in himself. He has vouchers for the promises of the everlasting covenant, inseparably connected with the train of events which constitute the most interesting part of his own history. As a veteran soldier from past successes anticipates future victories and a final triumph after all his toils and woes; so it is with him who follows the Captain of salvation. "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that

tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Thrice happy the humble and sincere believer of the Gospel of Christ! Whether we consider the ground, the object, the author, or the influence of his hope; how far does it surpass the most sanguine expectations of worldly men. They revel for a short time amidst the visions of fancy and delusion, but at last are covered

with shame and confusion. Their laughter turns to mourning, their exultation to anguish; every possession is torn from them, every fair prospect is darkened with eternal gloom. The Christian's hope gives elevation and dignity, calmness and fortitude to the soul. It purifies the motives and passions, which are the main-springs of activity; it lights and cheers our steps through the eventful journey of life; and it gilds the valley of the shadow of death with a mild and softened radiance, shot from the supernal regions of immortal glory.

AMICUS B.

WARBURTON'S ARGUMENT FOR THE EPISCOPAL ESTABLISHMENT,
APPLIED TO THE CIRCUMSTANCES OF
THE BRITISH EMPIRE.

EVERY one acquainted with the character and writings of Warburton, Lord Bishop of Gloucester, who flourished about the middle of the last century, will readily acknowledge that he was a man of no ordinary talents and acquirements. His "Divine Legation of Moses," and his work on "the Alliance of the Church with the State," are well known in the theological world. The arguments of such a man, on a subject wherein he was, on every account, deeply interested, must deserve peculiar attention.

In his celebrated work on "the Alliance of the Church with the State," he lays down those principles which, I presume, are the best that can be alleged as the basis of this "Alliance." Two conditions are supposed; the former, in which there is but *one* religion in the State; and the other, in which there is more than one. Little or no difficulty arises to the alliance, in the first condition: it is the second which requires the whole force of the

argument for its support. On this point, then, he says, "If there be more than one, at the time of convention, the alliance is made by the *largest* of the religious societies. It is fit it should be so, because the larger the religious society is, (where the difference is not in essentials,) the more enabled it will be to answer the ends of the alliance, as having the greatest number under its influence. It is scarce possible it should be otherwise, because the two societies, being composed of the same individuals, the greatly prevailing religion must have a majority of its members in the assemblies of state, who will naturally prefer their own religion to others. With this is the alliance made, and a full toleration granted to all the rest, but restrained from injuring that which is established by the *guard of a test law.*"

In this passage the Prelate has laid down the great *principle* of the alliance of the Church with the State—"the *largest* of the religious societies" in a State has,

on account of its majority, a right to be established by law, i. e. to possess a power of assessing other minor religious societies, in the shape of tythes, rates, offerings, &c. for its support, at an indefinite rate of millions per annum; together with a right of guarding the payment of those millions by the exclusion of every member of the minor religious societies from the power of obtaining either release or relief.

After thus establishing the great principle of an Ecclesiastical Establishment—the right of the majority, he proceeds to apply it as follows:

“Hence we may see,

“1. The reason and equity of the Episcopal Church's being the Established Church of England, and the Presbyterian the Established Church of Scotland; an absurdity, in point of right, which our adversaries imagined the friends of an Establishment could never get clear of.

“2. From hence we may discover the duration of this alliance. It is perpetual, but not irrevocable: i. e. it subsists so long as the Church thereby established maintains its superiority of extent; WHICH, WHEN IT LOSES TO ANY CONSIDERABLE DEGREE, THE UNION IS DISSOLVED: for the United Church being then no longer able to perform its part of the convention which is formed on reciprocal conditions, the State by that failure becomes disengaged, and a new alliance is, of necessity, entered into with the now prevailing church, for the reasons before given. Thus of old, was the alliance between THE PAGAN CHURCH and the Empire of Rome dissolved, and the Christian united to the State in its place. Thus again, in these latter times, the alliance between the Popish Church and

the kingdom of England was broke, and another made with the Protestant Church in its stead. If these different religions arise after the alliance hath been formed, whenever they become considerable, then is a test-law necessary for the security of the Established Church; for, when there are diversities of religions in a State, each of which thinks itself the only true, or, at least, the most pure, every one aims at advancing itself on the ruins of the rest, which it calls bringing into conformity with itself; and, when reason fails, each attempts to do it by the civil aid, which can be only brought about by the attempter's getting into the public administration. But, when it happens that one of these religions is established, and all the rest under a toleration, then it is that these latter, still more inflamed, as stimulated with envy at the advantages the Established Church enjoys, act in concert, and proceed with joint forces, to disturb its peace. In this imminent danger, the Established Church demands the promised aid of the State, which gives her a test-law for her security; whereby the entrance into the administration, (the only way that mischief to the Established Church is effected,) is shut to all but the members of that Church. Thus a test-law took its birth, whether at or after the time of the alliance.”

The principle thus laid down by the learned Prelate, and applied to ancient and modern times, we are authorized to extend to our own day, and the actual condition of the British Empire. Every thing in religion is to be determined by a majority. Hence the Established Church in Scotland ought to be Presbyterian, as it is: but, if we are to take

integral parts of the empire for the application of the principle, as this reasoning obliges us to do, then it will also follow, that, the population of Ireland, being about five-sevenths Catholic, the Established Church of Ireland should not be Protestant, but *Catholic*.

Again: upon the supposition that the majority of the population of England and Wales be Episcopalian, then it is proper, according to this principle, that the Established Church should be also Episcopalian; but, for the same reason, if the Methodist, the Presbyterian, the Congregational, or the Baptist denomination should possess a majority, then there should be either a Methodist Established Church, a Presbyterian Established Church, a Congregational Established Church, or a Baptist Established Church. Indeed, from the premises before us, we learn that, "where the difference is not in essentials," the larger the religious society is, the stronger claim it has to be established; therefore, as the Methodist, Presbyterian, Congregational, Baptist, &c. differ not with each other, and with the Episcopalians "in essentials," when the combined numbers of all the non-established or dissenting sects amount to a majority above the Episcopalians, those sects possess an aggregate claim, on account of their numbers, to be established in their stead. The difference of doctrine, of form of worship, and of church-government among those sects, may be so comparatively trivial, as to allow of their being established under a common name.

Whether there be, at this moment, a preponderance of numbers in those several denominations over that now established, I will not undertake to affirm;

though, perhaps, it might turn out, upon due inquiry, that, on a comparison of numbers frequenting the Episcopalian worship, with those frequenting the various forms of dissenting worship, the latter might have the majority, unless those who live entirely without religion, Atheists, Deists, and profane persons, criminals, cripples, insane, vagrants, &c. &c. are, according to law, constituted Episcopalians: in that case, perhaps, the present Established Church may be in actual possession of the majority. That is a question, however, which can only be determined by a Committee of one of the Houses of Parliament: and on the ground of the present argument, the Episcopalians have an undoubted right to be the established religion until that fact shall be ascertained.*

Proceeding to other integral parts of the British Empire, with the application of the learned Prelate's great principle of "the majority," and visiting British America, we shall find a perfect consistency there in our Roman Catholic Establishment; the Episcopalians and other Protestants, being much fewer in number, they cannot be established until zeal or

* If the following statement be authentic, as recently given in the public journals, the fact is already ascertained. "The clergy of all the Christian world, (except the kingdom of Great Britain and Ireland,) including France, the United States, Spain, Portugal, Hungary, Italy, Austria, Switzerland, Prussia, German small States, Holland, Netherlands, Denmark, Sweden, Russia, Christians in Turkey, South America, and of all the dispersed Christians in all other parts of the world, making in all, 198,728,000 people, receive only £8,852,000; while the clergy of the Established Church of England and Wales and Ireland, containing 6,400,000 people, receive £8,896,000; and the clergy of all other denominations in Great Britain and Ireland, for 14,600,000 people, receive only £1,024,000.

nature shall have converted them into a majority.

On the other hand, our possessions in the West Indies should not have an Episcopalian Establishment, because the majority is not of that profession. The negroes and people of colour, who are of any religion at all, are chiefly Methodists, Moravians, Baptists, &c. &c., and of course, according to the great principle, justice and policy require that inquiry should be made into the fact respecting the majority, and that majority should be established, be it black, white, or brown.

Our fellow-subjects in British India, however, are not in the same doubtful predicament. An Episcopal Establishment has been created there, while the immense majority of the population is, indeed, any thing but Episcopalian or even Christian. Among a population of 230 millions professing and practising the Brahmin or the Mahometan religion, how insignificant a fraction is that of any or of every Christian sect! Upon the principle before us how utterly impolitic and unjust that any Christian sect should be legally established in British India! If any at all, it should undoubtedly be a Hindoo Ecclesiastical Establishment! Indeed, startling as it may at first sight appear, it does seem, on the admission of the great principle of a majority, that such an establishment should, in truth, be the Ecclesiastical Establishment of the whole British Empire!

Hitherto we have been applying the argument analytically, but it requires rather to be applied *synthetically*. The spirit of uniformity implied in an Ecclesiastical Establishment, and the reasons of State, alleged by the Prelate and others for its existence, together with the justice

which is due to the greater number, all seem to require, that, in adjusting the claims of the several religious parties in the whole empire, the numbers of each profession should be taken, and that religious denomination which has a decided majority, should be selected by the Legislature for Establishment. This seems to be the fair and equitable manner of proceeding, which the learned Prelate had in view, when he corroborates his principle by the facts of history, in these words:

"From hence we may discover the *duration* of this alliance. It is *perpetual*, but *not irrevocable*: i. e. it subsists so long as the Church thereby established maintains its superiority of extent; *which when it loses, to any considerable degree, THE UNION IS DISSOLVED.*

"Thus, of old, was the alliance between THE PAGAN CHURCH and the EMPIRE OF ROME dissolved, and the Christian united to the State in its place. Thus, again, in these latter times, the alliance between the Popish Church and the Kingdom of England was broke, and another made with the Protestant Church in its stead."

Upon this principle, therefore, corroborated and illustrated by these veritable facts of history, it does seem most clearly to follow that the Ecclesiastical Establishment of the British Empire should revert to the possession of "THE PAGAN CHURCH," from whence it was derived. The British Government, according to the principle and the argument, cannot look with any predilection or preference on one religious party more than on another. If it shall ascertain that "the Protestant Church," shall have the majority, then it will establish that form of religion; if the

Roman Catholic, the preceding must give way; and, if "the Pagan Church" preponderate, then Paganism must be the Established Religion of the Empire.

The total population of the British Empire may amount to more than 250 millions; and, of those millions, who can doubt that, according to this great principle, "THE PAGAN CHURCH" constitutes an overpowering majority.

The learned Prelate probably did not contemplate such an application of his principle and his argument; but, could he resume the pen, now that the extent and the circumstances of the British Empire are so materially altered, I am disposed to think he would seriously reconsider both his principle and his argument.

As to the absolute necessity of a test-law to guard against the encroachments of the unesta-

blished sects, he would undoubtedly be somewhat surprised to find that the Government had slighted all his assertions and all his arguments: and, perhaps, he would contend that, in so doing, it had opened the door for the re-establishment of "THE PAGAN CHURCH." But, upon his own showing, the Government, in return, might answer, that it was but paving the way for the application of his great principle of an Ecclesiastical Establishment of the majority; and, when that mighty result of the principle had been effected, the test-law should be again enacted, and Episcopalians, Presbyterians, &c. &c. must be rendered eligible to offices of trust and emoluments in the State, by a declaration of belief in the Hindoo Shasters, and the transmigration of souls, and by certain offerings presented at the altars of Vishnu and Brahma!

Θ.

A PASTOR'S LETTER TO A STUDENT AT A DISSENTING COLLEGE.

H—, Jan. 27, 1829.

MY DEAR YOUNG FRIEND,

..... As I have this opportunity of writing, I avail myself of it to give you some hints which you have requested me to offer, as a guide to you in the very responsible and highly important situation which you now occupy. No one who believes the truth of Revelation, and seriously reflects on what ought to be the character of its ministers, can, for a moment, think lightly of their office. That it has been frequently disgraced is both true and lamentable. It has been made a mere stepping-stone to worldly honours and priestly influence—a method of obtaining a competence, or of

securing wealth—a means of affording a suitable arena for the bustling activity of a restless spirit, or of furnishing a retired and quiet abode for the enjoyment of literary and learned leisure. Many of those who have assumed the ministerial character, have displayed their want of every suitable qualification for the discharge of its duties, both in the pulpit and in the parlour. As to the pulpit. It has furnished a pillow for the drone, a stage for the mountebank, and a place of display for the actor, where the "start theatric, practiced at the glass," has been exhibited to the delight of the ignorant, the grief of the pious, and the scorn of men of sense. As to the domes-

tic circle, the minister by profession has too frequently presented himself there in any light, rather than in that which his sacred office demands—the learned disputant, the retailer of threadbare anecdotes, or the fiddle of the company while present, and the object of its derision so soon as he has retired.

Let us oppose to all this inconsistency, the frequently quoted, but yet interesting description of the estimable and consistent servant of God, presented to us by the poet Cowper: he portrays him as

..... "Simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn,
chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he
feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

But you will be ready to say, what is all this to me? I have, indeed, the work of the ministry as my ultimate object; but the prospect I take of it is a distant one, and years must roll away, before I am called upon to fulfil its duties. Allow me to reply to this, that it is the part of the wise man to keep the main object of his life constantly in view—that old father Time flies with no sluggish wing—and that every study to which you devote yourself, which does not bear either nearly or remotely on your proposed ministerial engagements, will be a loss of time and of energy. I am perfectly aware that preparatory studies are both numerous and important; and that very many of these are not only without any direct bearing on the work of the ministry, but also, that not a few are unfavourable to that spirituality of mind, the cultivation of

which should never, by a theological student, be omitted even for a single day. For, let it be observed, that the very first qualification of a minister of the Gospel is personal religion. Without this, the most splendid talents, the most profound erudition, will not only be useless, but, in all human probability, injurious to the church. If, then, you are indeed desirous (and I have no reason whatever to believe you are not) that the great end of your studies should be attained, and thus the wishes of those who have placed you in your present situation as a student, be fulfilled, and their prayers for your usefulness answered, I am persuaded that you will make daily prayer and habitual communion with God at once your duty and your pleasure. This will ensure your happiness, and evince to your own mind the safety of your state before God; for to draw near to Him by earnest and habitual prayer, is the very best proof we can possibly have that we are His. And the duty I am now merely glancing at, will be found necessary to you, not only for your own comfort and assurance of faith and hope, but for your preservation too. There are no circumstances by which we can be encompassed which may not prove to us either temptations to sin, or occasions of our transgressing. You are not exempted, even in a college devoted to religion and learning. I say nothing of gross sins. Inferior motives may serve to preserve you from these. There are more insidious, though not less dangerous, enemies, to which you will, in all probability, be exposed. Ever recollect that there are sins of the spirit as well as sins of the flesh. Some of us feel inclined, from the society in which we have

been accustomed to move, and the habits we have long cherished, to condemn the latter, while, if we do not palliate, we at least overlook, as mere peccadillos, the former. It is true that the excessive gratification of any inordinate appetite is a gross and crying sin; it is equally so, that the indulgence of pride, of envy, and of the irascible passions, have a similar measure of condemnation meted out to them in the word of God. You cannot live, in what, in religious phraseology, is called the world, without numerous temptations to the indulgence of these hateful tempers of the mind; and from *these*, the assumption of the scholastic habit, residence in a religious college, and the society of young men, professedly, and even really pious, will not afford you an entire exemption. After what I have said, I need hardly add, that your best, your only defence against these assaults of the great enemy of your soul, is, the "breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the spirit, and ALL PRAYER."

The man, especially the young man, and perhaps much more so the youth, who is (if you will bear for a moment with such an expression) *pious by profession*, is in some danger of becoming only professionally pious. He is expected to wear a certain gravity of exterior appearance; and it is perfectly right that he who is called to look chiefly at "the things which are unseen and eternal," should avoid every thing like an excess of levity. But it is anticipated that, in particular circumstances, he will utter particular words, expressive of the sentiments which ought to be excited in his mind by the situation in which he is placed, whether it be in the chamber of

affliction, at the couch of the dying, or amidst the sombre scenery of funereal pomp. It is well for the pious man, be he minister or layman, to have his mind so impressed by surrounding objects as their nature and his own profession of religion demand. But it is possible to utter the appropriate words, while the heart is destitute of the feeling; to assume the appearance of sentiments adapted to the trying or mournful occasion, where no such sentiments exist in our bosom. Need I say to you, avoid such conduct, as you would shun the impression on your moral being of the very worst character that this earth bears on her bosom—as you would avoid that which may impose on man, but which cannot impose on Him, "who looks not at the outward appearance," but who observes with fixed and unwearied attention, the secret purposes of the heart. Here, whatever be the consequence, "let integrity and uprightness preserve you;" and recollect that two of the very best qualifications you can possess as a man, as a student, and as a minister, are simplicity and sincerity. You will not, I feel persuaded, misinterpret my meaning, and imagine that I intend to inculcate a wreckless indifference to demeanour; in this reference, he who respects himself will be respected. I would say, to sum up all in as few words as possible, maintain at all times a habit of mind so subdued, so calm, and so spiritual, that you may not be taken by surprise, and, for your own character's sake, compelled to utter words expressive of emotions you do not feel, or of sentiments which you cannot at the time realize.

It appears quite unnecessary for me to write to you on the

subject of your studies; and, indeed, did I feel inclined, I am not sufficiently acquainted with the plan pursued at W—— College to render it suitable for me to offer you any advice on this head. For this your pious and highly respected tutors are infinitely better qualified than I can possibly be; since this is a work to which their best energies are devoted. From them I feel assured, if there be no obstacle in your own mind, you will derive information and direction in all the studies in which you are called to engage. I have only one word here. It will be highly desirable for you to obtain an extensive and correct acquaintance with the English language. I mention this, because in some Colleges devoted principally to classical and mathematical instruction, it not unfrequently happens that young men, left to themselves as to their progress in the above important particular, in their zeal to acquire those languages which it will never be necessary for them to speak, neglect that which they need every day, and almost every hour. The present is not a period in which our tongue is to be neglected. The editors of the lowest of our daily and weekly prints, write the language in a manner equal to many of the best authors of the early part of the last century—the colloquial, the diffuse, the elegant, and the terse style are to be met with in publications in which, had they existed as periodicals fifty years since, no style but the vulgar had been discoverable. For one, therefore, who professes to be a scholar, to be ignorant of his own mother tongue, is as if Xenophon had studied Persic till he could not write Greek; or, as if Horace had turned over so frequently and

exclusively the writings of Xenophon, and the rest of the illustrious Grecians, as to have disqualified himself from composing in the Roman tongue. While I make these passing remarks, I ought to add, that a knowledge of the learned languages will very materially aid you in acquiring an extensive and accurate acquaintance with your own. Our scientific terms are, with few exceptions, derived from the Greek; and some of our most eminent authors have employed a style abounding in words derived from the Latin, and characterized by much of what an Englishman would call the involved and parenthetical idiom of that language. As to the choice of words, however, it is worthy of notice that some of our best old writers, Milton in particular, appear never to have employed a Latin, when a Saxon word could be found to express their idea.

As to the best method of becoming a good English scholar, a very few observations will suffice. To know the principles and detail of the English grammar is well; but to hold intercourse with the best society, and to read the standard authors is better. Mere grammatical precept may do much for us in the study of a dead language, but there is nothing but practice which will avail us in learning with accuracy a living tongue. It were well were every passage of an indecent and of an impious kind expunged from the pages of Addison, of Steele, and of Swift; as the first is always elegant, the second always expressive, the last succinct, forcible, and pointed. The histories of Hume and of Robertson, the sermons of Walker, (of Edinburgh,) the pages of Paley, and all the writings of Hall of Bristol, are deserving of careful and

repeated perusal. You will not forget to read with attention the Lectures of Blair, and the Philosophy of Rhetoric by Campbell; these will give you much valuable information on the subject of books and authors, and at the same time, furnish your mind with many useful ideas on a variety of other topics. This leads me to add, that you ought to read extensively on all subjects of importance, mastering, so far as time and circumstances will permit, one or two books on any given topic. For if you do this, you will find on that particular subject very little that will appear new to you in the authors you may subsequently read. It is to this that Erasmus alludes, when he says, "*Timeo hominem unius liber;*" I fear to encounter in disputation the man who has made himself thoroughly conversant with one author on the point in question. This practice will give you that habit of fixed attention, of close thought, of comprehensive view, which will save you from the character of a mere prater about many things, who is completely master of none.

Young men are very apt to value themselves on a knowledge of the learned languages and of mathematical science. Without uttering a word in deprecation of these two branches of useful knowledge, you must allow me to remind you, that the former is only the key to open to you the door of wisdom; and the latter, in the greater number of instances, only a valuable mode of affording discipline to the mind, and, therefore, not to be regarded as the ultimate object, but as that which gives keenness and vigour to the instrument of study. A mere linguist will never be a wise man; and he who is proud

of his skill in mathematical demonstration, and regards this as the *ne plus ultra* of argumentation; will never be a good reasoner on moral subjects. A valuable minister of the Gospel must be far superior to the man who is merely skilful in languages: and if a mere mathematician assume the sacred calling, as he knows not how to weigh moral as well as demonstrative evidence, there will be room to fear that he will become a wavering sceptic, rather than an humble and well grounded believer in the Gospel revelation. For while the word of God has all the evidence for its divine authority which moral certainty can give, the arguments which support it are not of that kind which admit of mathematical demonstration. Nor will the two branches of knowledge of which I am now writing, sufficiently inform the mind of the theological student as to that which is most intimately connected with the discharge of his ministerial duties. They may indeed show us something of what man can do as an intellectual being, but do not afford the least information as to his moral and religious circumstances. They do not teach us the science of human nature, than which, none is more useful to him who acts as God's minister in "holy things." There is this striking difference also between these two species of knowledge; the merely scientific is too apt to inflate with vanity and pride, while the knowledge of what is "in man," and an acquaintance with our own particular imperfections, infirmities, and sins, will tend to induce humility. Let me, however, add, that it is only the mere smatterer in science who will be proud of the knowledge he has acquired; he who

has drunk deeply at the fountain will be disposed to say, with the most profound of philosophers, and the most humble of men, "I appear to myself like a child; I have picked up here and there a pebble on the sea-shore, but the vast ocean of knowledge still lies unexplored before me."* I would, therefore, advise you, before you indulge, on a review of your present attainments, in vanity or pride, to wait till you have learned much more than you at present know. You will then be much better able to judge whether your existing stock of knowledge is such as to warrant an exalted idea of your present qualifica-

tions. I am persuaded, that in proportion to the number of years you delay to form your judgment on this point, will be the depth of your conviction that you have at present barely passed the threshold of the vast temple of universal science.

With these few remarks I at present leave you, trusting that you will make such attainments in self-acquaintance, biblical knowledge, and general science, as will qualify you to become eventually a good minister of the New Testament. I am,

My dear young Friend,
Affectionately your's
Δ.

ON THE NECESSITY OF PREACHING THE GOSPEL IN FAITH.

To the Editors.—In the account of "Means which appear to have been blessed in promoting the Revival" of religion in America, as republished in your Journal,† it is remarked, "While Christians have prayed with more faith than usual, ministers have also preached with more faith than heretofore." And in a note the following observation occurs: "It is a question worthy of very serious consideration, how far the Gospel is rendered fruitless by the weakness of faith in those who preach it. We use faith here in its most extensive signification. We mean by it, that moral impression on the whole soul, which corresponds with the Gospel mould, with the nature and magnitude of spiritual objects, so far

as the limited powers of man are capable of such impressions. The weakness of faith exposes a minister to innumerable dangers. Imperfect is the faith of the best; and it becomes the ministers of Christ, above all men, to search the Scriptures with the docility of children, and to pray continually, 'Lord increase our faith.'"

The time appears to be come, when it is incumbent upon ministers, as well as Christians in general, to look more narrowly into themselves; and with deep humility, and utmost fidelity, to inquire, what in us operates as an hindrance to the more extended success of our ministrations? and what may probably secure a larger measure of the Divine blessing on our labours? The

* Sir Isaac Newton.

† "A little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion."—*Lord Bacon.*

† Congregational Magazine, 1827, p. 477.

writer of these lines has for some time deeply felt and deplored his great want of such a faith as is above described. He is ashamed and confounded on a review of his work in the vineyard of the Lord; persuaded, that had he exercised a more lively faith in the "nature and magnitude of spiritual objects," his efforts would have been prospered much more than they have been. His distress would be beyond expression, and he would be induced to give up his work altogether, did he not meet with some relief from finding, that others have felt and acknowledged the existence of the same evil, of whom he cannot entertain a doubt, either that they were the devoted servants of Christ, or that they have been useful to the souls of men. Isaac Ambrose relates, that a person told him that he had a long time attended upon the ministry of Rich. Vines, an eminent preacher in his day, in London, "who managed the controversy between us and the Jews with great learning and piety. And when he had gone through his arguments, he addressed himself to the people in such words as these: 'Perhaps many of you will think, that I have fully confuted the Jews, and given them such an evidence of our religion, as they will not be able to answer; and indeed, I do take the reasons to be above the opposition of gain-sayers; but yet I would embrace the feet of that man who would assure me, that I should never again question in my own soul, whether Jesus was the Messiah or no! Upon which, said the relater, a general groan went through the congregation, as if

every person shared in the concern that a minister so eminent should complain of an unbelief, that would hazard the foundation of our most holy faith!"

Many expressions occur in the conversations of Christ with his Apostles, which imply the necessity of a strong faith in those who declare his word; and the certainty of a proportionate measure of success, if it is in exercise. Should we not then lay these considerations to heart, and be more importunate than heretofore, at the throne of grace, with reference to this point? The writer was struck on opening recently Dr. Owen on "the Work of the Spirit in Prayer," with the following passage.—"The principal matter of our prayer has respect to faith and unbelief; the Apostles prayed, 'Lord, increase our faith.'" He goes on to remark, that without a conviction of this, "we know not our greatest wants, nor what to pray for." Mr. Cecil says, in his Remains, "Faith is the master-spring of a minister. Hell is before me, and thousands of souls shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability and his love: I want no fourth idea!—every fourth idea is contemptible!—every fourth idea is a grand impertinence!" The writer only adds, that he earnestly hopes some of your correspondents will take up this very important subject, and that he shall see in the Congregational Magazine some weighty and profitable papers upon it.

Coventry.

R.

POETRY.

"OUR FATHERS, WHERE ARE THEY?"—"THE PROPHETS, DO THEY LIVE FOR EVER?"

"Our Fathers, where are they? A small spot of earth
 Secretes their remains from our sight;
 Beneath the green turf, in the lonely church yard,
 Their eye-lids are clos'd to the light.

"Our Fathers, where are they?" Their spirits have soar'd
 To heavenly mansions of rest,
 And there, in the circle of angels, they taste
 The unchangeable joys of the blest.

"Our Fathers, where are they? Their spirits above
 Watch over our earthly employ;
 And as we press on in the service of God,
 They hail our approaches with joy.

O! then, let us tread in the same holy paths
 Our Fathers before us have trod,
 Assur'd, when life's taper shall fade, they will lead
 To our Fathers, to Heav'n, to God.

"The Prophets, do they live for ever?" The voice
 That shook even Kings on their thrones,
 Has long since been hush'd in the dark, silent grave,
 And the dust of the earth is their bones.

"The Prophets, do they live for ever?" The race
 Of the "sons of the Prophets"—the Seers,
 Are number'd with things that have been, but are past,
 To return not with new-coming years.

"The Prophets, do they live for ever?" The Priest
 And the Preacher their places supply,
 As the servants of God, in proclaiming his will;
 Yet they, like the Prophets, must die.

They are dead—they are dying; in death, as in life
 They address us. Yes, hark, from the tomb
 They proclaim we are dying, and after our death,
 Must meet our unchangeable doom.

β.

EVENING HYMN.

LORD! now, in sleep, I rest my head;
 Till light again illume the skies;
 Let angels watch around my bed,
 To guard from danger and surprise;
 And, should I wake once more, Almighty Friend!
 Let my first thoughts, in prayer, to thee ascend!

O! may this emblem of the grave
 Remind me of a brighter morn;
 When, if my Lord my soul should save,
 That soul his triumphs will adorn;
 "And join the countless multitude on high
 Who praise the Lamb!"—throughout Eternity!

Cottle's Hymns.

REVIEW OF BOOKS.

1. *The Divinely appointed Means for preserving a prosperous, or restoring a declining Church: a Sermon, preached at the Baptist Monthly Meeting, held at Maze Pond, Southwark, November 18, 1828. With an Appendix on the Nature and End of Christian Fasting. By Joseph Ivimey. Wightman and Cramp. pp. 32. 1s.*
2. *The Means of promoting a Revival of Religion in the Churches: a Discourse, delivered at Newport, in the Isle of Wight, June 4, 1828, before the Southern Association of Baptist Churches. By John Neave. Wightman and Cramp. pp. 41. 1s.*
3. *A Pastoral Letter on the Subject of Revivals in Religion: addressed primarily to the Church of Christ assembling in Carr's Lane, Birmingham; and submitted to the Consideration of the Independent Churches in general. By John Angell James. pp. 40. 1829. Westley and Davis.*
4. *Pastoral Discourses on Revivals in Religion. By Henry Forster Burder, M.A. To which are appended, a Letter to Congregational Churches, and a Statement of Facts regarding American Revivals. Westley and Davis. pp. 155. 3s. 1829.*
5. *The Means of a Religious Revival: a Sermon, by John Howard Hinton, M.A. Holdsworth and Ball. pp. 84. 2s. 1829.*
6. *On the Prosperity of Christian Churches, and the Revival of Religion: Three Sermons, preached at Stepney Meeting, by Joseph Fletcher, A.M. Westley and Davis. pp. 123. 1829.*
7. *A Revival of Religion desired and implored: a Sermon, delivered at Great George Street, Liverpool, by Thomas Raffles, LL.D. pp. 22. 12mo. Hamilton and Co. 1829.*
8. *Christianity as understood and practised by the early Christians: the Substance of a Discourse, delivered by the Rev. Wm. Orme, at Camberwell; reprinted from the World Newspaper. 16 pp. 1829.*

“REVIVAL!”—“REFORMATION!” These terms have, for some time, been alternately revolving in our minds. In their application to religion, they appear to be closely connected; and it may be a ques-

tion, whether we should adopt the one or the other, as the watchword of the day. It is true, that the works before us are all professedly on the subject of “Revival;”—taking for granted, that “Reformation” has already been effected. We presume, that the clay hath been re-modelled; but we see not the animating fire from heaven, quickening the cold form: the breath of God hath not yet made it “a living soul.” But, supposing the re-modelling should be incomplete: supposing the form should be monstrous, and the material unsound, may we not conclude, that the life-breathing influence will be withheld, until the reformation shall have become perfect?

It appears from the inspired letters in the Apocalypse to the churches as dictated by Christ, that he is extremely jealous for the purity of every particular congregation: any departure from this purity exposes a church to his displeasure. Christians being required to enter into church-fellowship, a certain order and discipline must be requisite for the maintenance of that fellowship, according to the intention of Christ, by whose authority it is established. Before, therefore, we can properly understand the nature of a religious revival or reformation, we must know what that state of Christian society is, which the Lord has made it the duty of his people to attain; otherwise we may be liable, on the one hand, to run into the vagaries of wild enthusiasm, or, on the other hand, to rest contented with a defective or corrupt practice.

On this important subject, we are not left to mere conjecture, or to private opinion. A perusal of the letters to the seven churches of Asia, will be sufficient for our instruction on this point: we shall there find a standard of Christian character and fellowship, any departure from which must require both revival and reform.

Our limits forbid us to enter into detail: it is enough to establish a criterion unquestionable and infallible. Fidelity, holiness, patience, zeal, the love of the truth, the love of the brethren, concern for the glory of Christ,—these are the qualities sought for and commended by him, and the contrary are reproved and awfully denounced.

Now, supposing a church or churches of Christ to be in that condition, which calls for revival or reformation, as in the instance of the church of the Laodiceans, what course is to be pursued, or rather in what language would Christ address it? The faithful and beloved disciple is commanded to write a letter in the name of Jesus to inform the church, through its minister, that its lukewarmness is highly disgusting to Christ; to describe and expose its self-conceit, and to call upon it to *repent*: and it is to be recollected, that this inquisition was made toward the close of the first century of the Christian era, before the age of miracles had passed away, and when the extraordinary influences of the Holy Spirit were still vouchsafed; nay, that the message itself was dictated by the Holy Spirit, who calls upon "him that hath an ear to hear what the Spirit saith to the churches."

From these circumstances, therefore, we are led to conclude, that where revival and reformation are needed, there must not only be

the grant of special aid from heaven; but there must be also a resolute and systematic work begun in and by the church itself.

Let us not here be assailed by a cold and curious, or a fanatical cavil on the great metaphysical question, which has divided all speculative minds from the beginning of the world, respecting the balance of agencies, human and divine. Let these ultimate facts be admitted, that man is *responsible*, and that God is *sovereign*, and that admission is enough for all practical purposes.

With all these lights thrown on the subject by the Holy Scriptures, we ask, are we to do nothing, but pray and wait for a great and extraordinary effusion of the Holy Spirit, in order to enjoy a religious revival? Is it enough to humble and afflict our souls for a day? Is a revival to be expected without a reformation; or does a revival consist in the gathering of greater numbers together, in the accumulation of religious services, in the fervid excitement of public addresses, numerous prayers, and frequent praise; in the stir, and novelty, and sympathy of thronged assemblies? all these may be the necessary and the innocent attendants on a religious revival; but they are to be carefully distinguished from the revival itself. If, in the first age of our religion, the extraordinary effusion of the Holy Spirit was not granted for its revival or reformation; but the Spirit rather called on the churches to "repent, and do the first works," to return to their "first love;" to remember from whence they were fallen, and to become decided, "either to be cold or hot;"—much less can we, at this distance of time, expect such an effusion, without, at least, the same preliminaries.

But, after all, it may become a question, whether we are to expect so extraordinary an effusion of the Holy Spirit, for such a purpose? If the divine word, the ordinary means of grace, and the ordinary influences of the Spirit, all co-operating with Christian desires and efforts, would be sufficient to place the churches of our day in a state similar to that of the churches of Christ, in the first and second age, are we warranted to expect, that extraordinary effusion, for which so many now seem to be looking? By entertaining such an expectation, may we not be devolving on the agency of the Holy Spirit that work, which he is himself, by the word, calling on the *churches* to perform? By praying and waiting for an extraordinary effusion of the Holy Spirit, may we not be indulging too romantic an idea of a religious revival? May we not be cherishing a desire, that the kingdom of God may "come with observation;"—that the Gospel-tree may, all at once, shoot up to an extraordinary height, and cover an extraordinary breadth of this world's desolation? May we not be too much fascinated with the idea of swelling numbers, crowded temples, affecting experiences, strong sympathies, and ardent professions?

When we speak of an effusion of the Holy Spirit, do we clearly renounce the expectation of any visible symbol, as in the case of Cornelius and the day of Pentecost? Are we to expect any such effusion of the Spirit again? If not, what do we mean by an extraordinary effusion of the Spirit? Is it, that he may give an extraordinary effect to the ministry of the word, and other means of grace, or operate to an astonishing extent, and in a marvellous manner, on the minds of

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men, independently of those means? If, indeed, we conceive of the character, and agency, and dispensation of the Spirit of God, as altogether arbitrary, not conformed to any rule or order, not regulated by any fixed principles, we may, perhaps, be justified in expecting some sublime display of power and goodness, which shall restore the age of miracles in greater splendour than the most poetic imagination can possibly describe.

On the other hand, if we conceive that the extraordinary effusion of the Holy Spirit is *already given* to the church of Christ on earth, upon our Lord's ascension to "the right hand of God," and in consequence of his oblation and intercession; that the Holy Spirit is "always, even to the end of the world" with the church, as the substitute for Christ's bodily presence and ministry; that the Holy Spirit, in establishing our religion, granted extraordinary gifts and powers, tangible to the senses of the most ignorant and profane, for the obvious purpose of giving thorough stability to a religion new and repugnant to all other religions in the world; if we conceive that this purpose being accomplished, the extraordinary powers and agency were properly withdrawn, and a certain order and economy established for the increase and the purity of the church of Christ to the end of time;—ought we not rather to investigate into the nature of that order and economy, or system of means, which, if observed, will be certainly attended by all the energy and grace of the Holy Spirit, not by a sudden, fitful, arbitrary effusion; but by constant, and regular, and genial, and efficient influences? And, if those constant and efficient influences have not been always equally

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afforded, may we not gather, that the cause lies, not in the sovereignty of the Holy Spirit, but in the derangement of that order and system by which he has chosen principally to act? In one line, the Holy Spirit has described both the approved condition of the churches, and the means of its attainment and continuance, when he caused it to be written in the Acts of the Apostles, "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

It is true, that a state of "rest," or freedom from persecution for religion, is too apt to produce an effect the reverse of that described by the inspired historian of the church. If, however, in a season of "rest," the churches in the present day should be found "walking in the fear of the Lord, and in the comfort of the Holy Ghost," can there be any doubt, that the same happy result would follow, from the attendant blessing of the Holy Spirit on such a state and conduct;—that the churches would be multiplied? And what more ought we to expect? Probably, in such a state of the churches, many interesting, and some extraordinary instances of divine power and grace would occur; but, as in the case of the churches of Judea, Galilee, and Samaria, there appears not to have been any "extraordinary effusion of the Holy Spirit" to produce that prosperous state of the churches, so neither are the churches of this day, we apprehend, warranted in the expectation of any such "extraordinary effusion." The ordinary operations of the Spirit would suffice for the most ample prosperity that could be desired. If, therefore, we desire more

prosperity for Zion, our first duty is to see, that we are "walking in the fear of the Lord, and in the comfort of the Holy Spirit." If we do not enjoy prosperity, in a degree equal to that of the primitive churches, is it to be attributed to any arbitrary withholding of heavenly influences, or is it from a deficiency of religious character? From the latter cause, most undoubtedly. Some, however, abusing the doctrine of divine sovereignty, and others not perceiving the consequences of their own sentiments, would be ready to ascribe the deficiency wholly to the former cause: they are so wrapped up in the sovereignty of God, that they cannot even see the responsibility or agency of man: warm in their imagination, enthusiastic in feeling, supralapsarian in theology, and superior to the trammels of set rules, strict precepts, and systematic means; they live upon novelties and wonders in religious experience: they are longing for miracles and particular revelations: they pore over the prophecies and the high metaphors of Scripture with delight, as affording scope to their fancy; and their religion, for the most part, consists in the indulgence and the narration of a delightful, or an awful dream. *Ti καιρον* is their cry; and the ordinary course of events, the steady working of system, of means, and of principles, they can neither understand nor appreciate: hurried along with the popular stream, some more ardent, more ambitious than the rest, would be foremost and uppermost in the tide of enthusiastic feeling and romantic incident; till wearied with excessive excitement, they sink down, for a season, into a natural declension, which they bewail as a departure of the Spirit of God, and "the

hiding of God's countenance;" and from which sad condition, they continually sigh and pray to be delivered by another extraordinary out-pouring of the Holy Spirit. Thus do they live in a continual undulation of feeling, emphatically termed *experience*;—to-day, elevated with a sense of the sovereign and eternal love of God;—to-morrow, depressed with dark and gloomy fears.

Of this peculiar character are many private persons in the Christian church, and from it some Christian ministers are not entirely exempt; and, in accordance with their views of the dispensations of God to individuals, so will be their views of his dispensations to the churches of Christ at large. Hence, they will transfer their own experience and character to the whole body of Christians, and they will be looking for the same extraordinary varieties in the dispensation of the Spirit to the churches, as they are accustomed to look for in themselves.

All popular excitement connected with religion ought to be very carefully analysed. Such an excitement might, without much difficulty, be effected by design, among a certain class, and in particular localities: it is favoured by wild, secluded, mountainous scenery: ignorance, superstition, conscious guilt, curiosity, sympathy, melancholy, enthusiasm, all minister to it. Towns and cities, therefore, as well as remote places, may become a theatre for the display of such popular feeling;—nay, there can be no doubt of the fact, that in certain connexions in our own country, individuals have been shunned and disowned by the body to which they are attached, solely on account of the dispute, which their attempts to

effect a religious revival, so called, have brought upon them.

In these remarks our only object is to distinguish the genuine from the counterfeit. We well know, and believe, and rejoice, that there is such a blessing as a real revival of religion in churches and individuals; but we would have our fellow Christians well guarded against the *cant* of revivals—the flash and frothiness of a temporary excitement: we are not for “the goodness which is like the morning cloud and the early dew,” but for that which is like “the light, increasing more and more unto the perfect day;” we look for a work broad, deep, and substantial: we want a revival that shall not need reviving.

Such a work we are directed to look for in the United States of America; and we do rejoice to hear of great additions to churches and great concern about the soul; but, is there no other spot on the globe to which our attention might, with propriety, be directed in this inquiry? May we not also look to the Islands of the Pacific for instances and illustrations for a great work of salvation, and a mighty operation of the Holy Spirit? It may, indeed, be said that this is not the work of revival, but of conversion. This is admitted; but, where is the specific difference in the nature of the one and of the other? It is essentially the same work, and it is the same Spirit whose operations are necessary in both. Indeed, if any thing, *a priori*, were expected more extraordinary in the one than in the other, we should be rather warranted to look for it in the case of original conversion from heathenism to the Christian faith. In the instances before us, however, the cases seem reversed. In America the reviv-

vals are attended by such signs as to be denominated, "an extraordinary out-pouring of the Holy Spirit;" in the South Seas, the conversions are according to the more ordinary mode of operation: the effect is great, upon the whole; but the manner of its production not particularly striking: our astonishment has not been excited on account of extraordinary signs of divine operation, though we have greatly admired and rejoiced in the happy and wonderful change. To the *practice* of the new converts our attention has been directed, rather than to the mode by which the change was effected.

To what, then, is this difference to be ascribed? Shall we resolve it all into the sovereignty of the Spirit of God? Again we say, No! The agents employed in the several works have been men of different, and rather opposite character.

In the South Seas they have laboured with unwearied diligence to instruct, to persuade, to warn; and they have persevered beyond most mortal men in these efforts, under very discouraging circumstances; they "plowed and they sowed in hope," and, at the time of harvest, they reaped a full reward: imperceptibly the blade grew into the ear, and the fruit naturally ripened together, and was gathered in—not without "the joy of harvest," but without producing in our minds that conviction of "the extraordinary out-pouring of the Holy Spirit," which has arisen from the statements given by our brethren of the New World.

When we contemplate the agents employed in the work of revival there, we find them from the beginning to have been learned theologians, well acquainted with systems of divinity, speculative,

metaphysical, and, withal, somewhat tinctured with the spirit of pietism. Their experience was very deep, and sometimes not very measured in expression. Such a person we have reason to think was President Edwards. His character exhibited an extraordinary combination of a speculative and metaphysical intellect, with the most fervent and impassioned feeling. To us it appears that his uncommon religious experience, as given in his diary, was cast in the mould of his metaphysical doctrine. He had a strong and an absorbing view of the sovereignty of God, and a wonderfully abstract idea of holiness and of holy feeling. He seems to have had little intercourse with the real world; was not in the habit of pastoral visitation, though many came to him to relate their experiences; he took no part in domestic concerns; studied thirteen hours in the day, and lived a recluse life, absorbed in abstract and pious study and meditation.

To the influence of this acute metaphysician and holy man, may be ascribed, in a great measure, the extraordinary excitement on the subject of religion which prevailed in some parts of Connecticut, Massachusetts, and New Hampshire, about the year 1734. The account which he published, in 1736, respecting "the conversion of many hundred souls in Northampton, (where he was minister,) and the neighbouring towns and villages," produced a considerable sensation in this country, and more particularly in Scotland; where, in a short time after, similar effects were witnessed, as at Cambuslang, Kilsyth, Calder, and many other places in the west of that country.

To these "revivals" in America our attention has of late been par-

ticularly pointed from the recurrence of similar events in that part of the world; and it is observable, that they have again chiefly occurred in that part of America, where they have often been experienced, with intermissions, for the last hundred and fifty years. We are called, therefore, at the present time, to take a more particular view of those occurrences, and to examine a little into their history.

The town of Northampton in New Hampshire, had been visited, during the ministry of Mr. Solomon Stoddard, a period of sixty years, with five revivals, which he denominated "harvests," in each of which the majority of the young people of the town were concerned for their eternal salvation. "Mr. Stoddard, Mr. Edwards's grandfather and predecessor, was of opinion, that unconverted persons, considered as such, had a right, in the sight of God, or by his appointment, to the Sacrament of the Lord's Supper;" and, accordingly, persons were admitted into the church on making a short verbal profession, in terms prescribed by the pastor; a principle which is well known in some countries, through the force of decency and custom, to have the effect of swelling the number of the communicants nearly to the extent of the whole adult population. From so mixed and impure a communion, we shall not be surprised at the statement made by Mr. Edwards, that "licentiousness for some years greatly prevailed among the youth in the town; that the youth of both sexes would often spend the greater part of the night in *frolics*, without regard to any order in the families to which they belonged; that their indecency was often apparent in the house of God; and that the town was divided by a

spirit of contention:"—singular results, however, do these appear to be of those revivals, or "harvests," in the ministry of so considerable a man as Mr. Stoddard; and strange that we should be told, that "after the *last* of these harvests, came a far more degenerate time, (at least among the young people,) than ever before; that, at the time of Mr. Edwards's settlement, "the greater part seemed to be very insensible of the things of religion, and engaged in other cares and pursuits;" and that, just after Mr. Stoddard's death, "it seemed to be a time of extraordinary dulness in religion."

By the decease of his grandfather, Mr. Edwards was left alone in the pastoral charge, and laboured, not without success, to produce a reform. The zeal and ardour of the young minister interested the feelings of his people, and drew their attention to the concerns of the soul. A sermon preached by Mr. Edwards against Arminianism, was followed by the "very sudden conversion of five or six persons, and some of them were wrought upon in a very remarkable manner." The conversion of one of the number, a dissolute young woman, produced a great effect, so that "the news of it seemed to be almost like a *flash of lightning* upon the hearts of young people all over the town, and upon many others." From this time nothing was thought or talked of in the town but religion: "the town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress." The sensation quickly spread through the surrounding country, and "one whole town seemed to be seized, at once, with concern about the things of God." Mr. Edwards's father, who was minister at East

Windsor, shared in these revivals; of which place the President says, that, "in times past, it had been favoured with mercies of this nature above any on this western side of New England, except Northampton; there having been four or five seasons of the pouring out of the Spirit to the general awakening there, "since my father's settlement amongst them."

The people thus roused to a sense of religion, flocked to the table of the Lord, and, of course, by the constitution of the church, were all admitted to its communion; hence it was quickly enlarged to the number of 620, which included almost all the adult persons of the town. As in former instances, a subsequent declension we may suppose occurred; for we find that, in about seven years from the period of the former revival, there was another of the same remarkable kind as the preceding. In the year 1744, however, i. e. three years after this second revival, "Mr. Edwards was informed that some young persons in the town, who were members of the church, had books in their possession which they employed to promote lascivious and obscene discourse among their companions. Upon inquiry, a number of persons testified, that they had heard one and another, from time to time, talk obscenely, as what they were led to by reading a book, or books, which they had among them." Upon proposing to the church an investigation, there was, at first, a great readiness manifested to enter upon it; and a meeting was held at the minister's house for this purpose. "When the names were announced, it appeared that there were but few of the considerable families in the town to which some of the persons mentioned did not belong, or were not nearly

related. Before the day appointed for investigation arrived, a great number of heads of families changed their minds, and declared, that they did not think proper to proceed as they had done; that their children should not be called to an account in such a way, &c. The town was suddenly all in a blaze. This strengthened the hands of the accused; some refused to appear, and others who did appear behaved with a great degree of insolence and contempt of the authority of the church; and little or nothing could be done further in the affair." Dr. Hopkins, from whom we quote, adds: "this was the occasion of weakening Mr. Edwards's hands in the work of the ministry, especially among the young people, with whom, by this means, he greatly lost his influence. This seemed, in a great measure, to put an end to his usefulness at Northampton. He certainly had no great visible success after this; the influences of God's Holy Spirit were greatly withheld, but security and carnality much increased among them. That singular degree of visible religion and good order which had been among them, soon began gradually to decay, and the youth have since been more wanton and dissolute." Dr. Hopkins thus wrote of the state of Northampton in 1764, fourteen years after the dismissal of Mr. Edwards, which event followed from the steps which he felt compelled to take.

The revival of these lewd practices in members of the church, and the countenance given by parents to their children in such things, awakened some further doubts in the mind of Mr. Edwards respecting the propriety of the principle on which the church was constituted; and, in

pursuing the inquiry, he was, at length, convinced that it was indefensible and wrong. "When his sentiments were known, (in the spring of the year 1744,) it gave great offence, and the town was put into a great ferment; and, before he was heard in his own defence, or it was understood by many what his principles were, the general cry was to have him dismissed, as what alone would satisfy them." After much bickering and animosity, and a useless attempt to settle the matter by reference to neighbouring ministers and churches, Mr. Edwards was dismissed by a vote of the church, the majority consisting of two hundred against twenty.

Thus we perceive that, in about fourteen or fifteen years from the commencement of the revivals at Northampton, under Mr. Edwards, this good and great man had the inexpressible anguish of seeing all his sanguine expectations vanish as the phantoms of the night: his heartfelt rejoicings at these apparent effusions of the Spirit on his church, were turned into the most bitter disappointment. We can readily assent to the reflection of his biographer, when, after recounting his worthy labours on behalf of his people, he says:—"Now to have *this* people turn against him, and force him out from among them, stopping their ears, and running upon him with furious zeal, not allowing him to defend himself, by giving him a fair hearing, and even refusing so much as to hear him preach, many of them surmising, and publicly speaking, many evil things as to his ends and designs. Surely this must have deeply affected him, and strongly tried his spirit!"

With this deplorable issue of the revivals at Northampton before us, let us wait, at least, the

expiration of the term of *fourteen years*, before we confidently pronounce our decision on the nature of any religious movement that may come before us in the shape of revival, and with apparent marks of an "extraordinary outpouring of the Holy Spirit."

The character of revivals, we are disposed to think, will depend very much on the doctrines, temperaments, and dispositions of those who are engaged in their production. The Northampton revival was considered by President Edwards as the most convincing proof of God's absolute sovereignty, and of the truth of the Calvinistic doctrines.

In his reflections on the life and experience of Brainerd, he triumphs over "the Arminians," and challenges them after this manner: "Now where is there to be found an Arminian conversion or repentance consisting in so great and admirable a change? Can the Arminians produce an instance within this age, and so plainly within our reach and view, of such a reformation, such a transformation of a man to scriptural devotion, heavenly mindedness, and true Christian morality, in one that before lived without these things, on the foot of their principles, and through the influence of their doctrines?" Since this challenge was thrown out, many such pretensions have been asserted by "the Arminians;" many "revivals" have been experienced by that Christian body; and "sudden conversions," have been quite as common among them, as formerly at Northampton or elsewhere. In his writings, President Edwards lays much stress on the *suddenness* of conversion, and the *extraordinary* influences of the Holy Spirit. The ordinary means of grace, and the ordinary influences of the Spirit,

are by him reckoned doubtful as to efficiency. In his "Treatise concerning Religious Affections," he says, "These religious affections may be carried to a great height, and may cause abundance of tears, yea, may overcome the nature of those who are the subjects of them, and may make them affectionate, and fervent, and fluent in speaking of the things of God, and dispose them to be abundant in it, and may be attended with many sweet texts of Scripture, and precious promises, brought with great impression on their minds, and may dispose them with their mouths to praise and glorify God, and may, moreover, dispose them to abound in the external duties of religion; and these things may be attended with a great resemblance of Christian assurance in its greatest height, and yet there be nothing more than the *common* influences of the Spirit of God, joined with the delusions of Satan, and a wicked and deceitful heart."—Strange combination of good and evil in the production of hypocrisy! If the President preached as he wrote, what was more likely to produce the effects he deprecated? Many must have been pushed to the extremes of enjoyment or dejection, of presumption or despair. We might expect from such a doctrine, that there would be periodical transports in the auditory and correspondent declensions—times of "great dulness in religion," and, again, times of "extraordinary revival."

None believe more firmly than ourselves, in the sovereignty of God, and none more, in the responsibility of man; and in the wish and endeavour to promote a genuine revival of religion in our own land, with the history of the Northampton revivals before

us, we would earnestly caution all with whom our statements might have any weight, to preach and to act in such a way, as shall, by the blessing of God, be productive of a happier result. With such a history in the midst of them, our American brethren also, would do well to be extremely cautious: they have not yet come to the extent of that term of probation at Northampton, which concluded so mournfully; and it will be best to "rejoice with trembling."

We arrive, therefore, again at the old-fashioned and well-established principle, that, in the diligent use of all lawful and scriptural means, we are entitled, by the grace of God, to expect his effectual blessing. If we confine those means to humiliation, fasting, and prayer, we shall be like the husbandman, who "goeth forth weeping, bearing precious seed—but *not sowing it*; walking over his furrows painfully, and with many sorrowful and anxious emotions, "*travailing in birth*" for the harvest, and concluding the day's toil by returning home with the seed *not sown*. Doubtless it will be nothing less than a miracle, wrought to establish the doctrine, that God can cause "the earth to yield her increase," without the use of suitable means of his own appointment, if the prayers and tears of such a husbandman shall be followed by the abundant sheaves of harvest.

We have withheld the attention of our readers from the excellent works now before us on this subject, longer than we should have done, in treating of one less important. Religion, we rejoice to perceive, is becoming more and more the great and absorbing topic of general attention, and, in proportion to the grandeur and supreme importance of the subject, should be our endeavour to

arrive at such solid principles, as will establish the mind amidst all the fluctuations of human opinions and feelings, and the artifice and malignity of infernal designs.

The works before us, on the subject of revival, are all deserving of perusal: not one can be read without spiritual advantage. From the identity of the subject, there will, of necessity, be in them a considerable assimilation. We have read them all with deep interest, delight, and profit;—certainly some with more gratification than others; as taking, in our apprehension, a wider and more scriptural view of the great subject.

We begin with Mr. Ivimey's sermon, preached at "the Baptist monthly meeting." This discourse, as might be expected, is addressed exclusively to the members of that communion, and recommends the following remedies for the present spiritual evils deplored:

1st. United prayer.

2d. A steady adherence to the faith of the Gospel, and a consistent profession of it.

3d. Mutual affection: and

4th. Constant attendance upon the public means of grace.

The discourse concludes with a statistical document, which will be read with much interest.

"I feel great pleasure in having to remark, that our sister churches in the principality of Wales, have, during the past year, been visited with a plentiful shower of divine mercy, and very considerable additions have been made to their number. This has been the case also among the Calvinistic Baptist Churches in the United States of America. The Rev. Dr. Rippon has lent me a letter for another purpose, lately received, from which I will read a short extract:

"It will perhaps afford you satisfaction to hear something of religion generally in our country. There are great revivals in various parts among almost all Evangelical denominations of

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Christians, but especially among the Methodists, Presbyterians, and Baptists. Very large additions have been made to the latter during the *present* year. One association in Kentucky in the year ending in August, has received an accession of upwards of 2600. One minister in Georgia has baptized above 300 this year. The number of regular Calvinistic Baptists in the United States is about 275,000, the number of churches 3900, and of ministers 280. We have under our direction three colleges, one at Waterville, State of Maine, another at Providence, Rhode Island, and a third at Washington City, the seat of the general government, and two theological seminaries—one at Hamilton, N. Y., and the other at Newton, near Boston, M. S. These are nearly all new institutions, and are of course small; but their importance and strength are increasing. Our missionary board receives about 14,000 dollars per annum, and will much increase. We have also a general tract society, of which I am the agent. In the year 1827, we received in our treasury 317,531, and published 297,250 tracts. I calculate our receipts this year will be near 5000, and our issues 500,000 tracts. Our publications are gaining an increasing circulation, and we trust, are doing much in directing souls to the Saviour of sinners."—pp. 27, 28.

Mr. Neave's discourse "before the Southern Association of Baptist churches" is very catholic, sensible, and well-composed. His intention is to produce "a deep conviction of the necessity of a revival, and to point out the means by which it may be attained."

He admits, however, very properly, that religion is advancing among us, and says:—

"Far be it from us, to take up the tone of those who are ever dwelling with a malicious pleasure on the defects of others, and blind to the pleasing advances of Christian zeal and charity, which distinguish our day, are ever representing religion as on the decline, because the *shibboleth* of their party is not pronounced by Christians generally, and the light, and zeal, and liberality of the present time, have overpassed the boundaries of their narrow and selfish views. Such men are objects of pity and not of imitation. This is a day, we must admit, of general and strong ex-

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citement among Christians of all denominations. Their sympathies, which had lain dormant for ages, are now roused and directed towards the misery of countless myriads, whose moral and spiritual state presents to the awakened mind a picture of deepest sadness.

"For men of every clime and every colour their prayers are poured forth and their exertions made. This zeal for the salvation of the heathen world has also had a considerable re-action. It cannot burn purely and fervently in the breast of any man, without producing an increase of personal religion; and it has already in its operation tended to unite Christians in the bonds of real affection, who formerly stood aloof from each other. We hail, I trust, with heartfelt joy, these signs of the times, as indications of the near approach of that day of millennial glory, when the knowledge of the Lord shall be as widely diffused as the light of heaven."—pp. 10, 11.

In showing the necessity of a revival, he

1. Laments the small degree of success attending the preaching of the Gospel.

2. Considers the spirit and attainments of the members of the churches in knowledge, holiness, and zeal to need a revival.

In regard to deficiency in knowledge, he observes,

"Knowledge is essential to acceptable obedience. Before we can keep the commandments of God, we must become acquainted with his will; and that will is revealed to us in the Holy Scriptures. There the Divine Head of the church has not only given us commandments, which we are to obey, but he has in general condescended to show us the fitness and beneficial tendency of what he has enjoined. The acquiescence of the heart, so essentially requisite to acceptable obedience, can result only from knowing what he has in mercy condescended to teach us. We may, on the bare authority of man, adopt a form of worship, and attend to a round of public and private duties; but in this case, our obedience will fluctuate with the authority on which it rests, and we ourselves, far from Christian stability, shall be tossed about with every wind of doctrine.

"Is it not to be feared, that the people of God, notwithstanding the attainments of the present day, are lamentably deficient in this species of knowledge.

Whence else could arise among real Christians that difference of opinion which exists upon some of the plainest commandments of God? Whence else that laxity of attendance on public ordinances? Whence else that ease with which some seem to abandon even fundamental principles? To give a single example, we as members of congregational churches have dissented from all national establishments, because we profess to believe, that no body of men can be a church of Christ, unless visibly composed of believers. We profess further to believe, that this spirituality of communion is essential to our own growth in grace, as well as to forwarding the cause of God in this world; yet we see many, under a change of circumstances, abandoning their professed principles, and uniting themselves with national churches: thus plainly indicating, that they had never understood the real grounds of dissent. I instance this, because it is obvious, that a great proportion of the members of congregational churches are but little acquainted with the fundamental principles on which they are united. Many other instances might be produced, to show deficiency of knowledge amongst us. Many go mourning all their days, because they have attained but little acquaintance with the consolations of the Gospel. Many fall an easy prey to the seductions of error, because they are not thoroughly grounded in the knowledge of the leading doctrines of the word of God. If such be the attainments of our churches in knowledge, should we not earnestly seek a revival?"—pp. 16--18.

The means for attaining the desired object, he states to be,

- "1. An adherence to the primitive purity and discipline of Apostolic churches.

"In the congregational churches with which we are connected, the principle of spiritual communion is recognised, and I hope generally acted upon; yet it is to be feared, that there are cases in which it is too little regarded, and perhaps in all, there is too slight an impression of its essential connexion with the prosperity of a church. No church can be prosperous which is not founded upon the spiritual principles of the kingdom of Christ. These principles require, that its members should be spiritual men; for except a man be born again he cannot see the kingdom of God. Purity of communion is enforced in the New Testament, by the most awful sanctions and the strictest modes of discipline. In rearing the church of God, every mini-

ster is considered as a builder, and warned to take heed what kind of materials he uses. Should he add hay and stubble, instead of precious stones, he is assured that his work shall be in vain; for it shall be tried by fire, nay more, that whosoever defiles the temple of God, him will God destroy."—pp. 20, 21.

- All that follows on this point is worthy of being carefully perused.

2. Unity among the members in affection and effort.

"Unity of exertion naturally results from unity of heart. Ah, my brethren, what might not be effected for the prosperity of our churches by the cordial and united exertions of many? Could I present to you all the Baptist churches in this happy land, united in their congregational assemblies by Christian love, and to each other as churches by the common bond of brotherhood, all anxious to unite their energies for the cause of Christ, I could show you a power that might move the world. No longer should we see indigent churches struggling with pecuniary difficulties too mighty for them to contend with. No longer should we meet the pastors of these churches strolling from town to town, in the character of beggars, soliciting a scanty assistance from a comparatively uninterested people. Christian benevolence, from such a united and powerful body, would spontaneously pour its contributions into the common treasury; and the abundance of the rich would be a supply for the wants of the poor. Then could I show you a power, that would remove many of our chapels from the obscure lanes and alleys, where they are shrouded from the public view, and place them in the most inviting situations. The church of Christ is a light for the benefit of the world; and should it be covered with a bushel? It is a city not to be placed in a valley but on the summit of a hill, that the world may behold its glory, and desire to enjoy its privileges. Wisdom takes her stand in the chief place of concourse, in the openings of the gates, and invites sinners to Jesus. Do we then desire prosperity on a large scale, let our numerous churches be united in love and exertion."—pp. 28, 29.

3. Greater holiness in individuals.

4. An efficient and faithful ministry, including both "bishops and deacons."

5. Persevering and earnest prayer for the influences of the Holy Spirit.

Mr. James's "Pastoral Letter" is intended as a precursor to a distinct treatise on the subject before us, and which may shortly be expected from his pen. The fervour, the fidelity, and the point of Mr. James's compositions will always recommend them to general perusal. This tract is in his usual manner, and is well calculated to stir up attention to the subject. He puts many pungent and searching questions, and urges several most necessary and all-important duties. He seems to have kept continually in view the first Northampton revival under Mr. Edwards; at least its commencement and early progress: the conclusion he has not noticed; that will, doubtless, be reserved for the larger work, which may be expected to discuss the great topic with more extent and accuracy than can possibly be done in a pastoral letter. We believe Mr. James would be as far as ourselves from encouraging a mere meteoric revival; and, therefore, while we perceive that he proposes the Northampton revivals, as a model for our churches, we are quite sure he would be as solicitous as ourselves to guard against any causes which might have operated in that case, to produce the melancholy catastrophe with which it closed. In proof of our conviction, we quote the conclusion of his Letter.

"Permit me then, my dear friends, to call your most anxious attention to this great, comprehensive, and important subject. You have been the witnesses of my solicitude in reference to it. Like many of my brethren, I have called you to special meetings for prayer, to implore a more copious effusion of the Divine Spirit: these meetings are multiplying themselves in all parts of the country; and it is a good sign: but I am afraid that the matter will rest here; I am

afraid that many will think their obligations and their efforts at an end, when they quit the prayer-meeting. I am jealous over you with a godly jealousy, lest you should satisfy yourselves with these associated and public exertions, instead of entering each one into his own soul, and conscience, and life, with the desire and the determination, by God's grace, to seek after personal improvement. If this be the case, we deserve all the ridicule and contempt which the ignorance, profanity, and malignity of many, are ever ready to cast upon the professors of evangelical religion. Remember, I beseech you, that we are commanded, not only to ask and to knock, but to **SEEK**. We must combine means with prayer—efforts with dependance. We must remember that, as rational creatures, we are to use means; as feeble creatures we are to ask for assistance. We must live, walk, pray, in the spirit, as well as *for* the spirit; but still we *must* live, walk, pray. I am delighted to witness the present attitude of our churches: I hail this excitement about an increase of our piety; but I cannot forget that it is necessary not only to look up to heaven, from whence the blessing is to descend, but into our own hearts, and houses, and churches, where it is to be received. A revival in religion is a great thing, which neither finds nor leaves the subjects of it in a state of indolent expectation. The first sign of its approach is increasing personal activity; the second sign of its approach is still a greater activity; and the nearer it comes, and the more fully it is possessed and enjoyed, the greater and greater is the vigour, and watchfulness, and self-denial, of individual Christians. Each one is seen stirring up himself, and then seeking to stir up his neighbour. Each begins with self-improvement, but no one ends there. There is first an awakening of personal religion, and then a bright emanation of it, in the way of ardent zeal."—pp. 38—40.

Mr. Burder's volume consists of three discourses on the revival of *personal, domestic, and social* religion. To these are appended, the "Letter from the Ministers composing the Congregational Board in London to the Churches of their own Denomination;" a Letter from the Rev. Dr. Peter, relative to a recent revival in South Wales; and certain Facts and Documents relative to Ameri-

can Revivals. The whole volume bears the character of that precision, accuracy, and good taste, by which Mr. Burder's productions are distinguished; and, super-added to these recommendations, it forcibly presents to our view the great subject of revival as worthy of our highest and best regard. By extending the inquiry to personal, domestic, and social religion, all the most important points of the subject are comprehended. The whole is adorned and recommended by a spirit of fervent piety, and zealous concern for the accomplishment of the desired end.

The appendix is highly important, as affording a view of the present state of religion in various connexions, on both sides of the Atlantic, and more particularly among Christians of our own denomination. Indeed it contains materials for the gravest and most edifying consideration. Mr. Burder has, for some time, we understand, been engaged in communication with several American ministers, from whom he has derived much important information respecting the state of religion in New England: and we are particularly obliged to him for the very interesting paper drawn up by Dr. Griffin, of William's College. We think it highly judicious, while we make that deduction which appears to us requisite, for the *nationality* which it displays. Dr. Griffin's statements very much illustrate and confirm the views which we have candidly offered in the former part of this article.

Mr. Burder very properly lays much stress on the use of suitable means, in dependance on the blessing of God, for the accomplishment of revival among ourselves. To the manner of conducting "**BIBLE CLASSES**," and their effects, we are anxious to

direct the attention of ministers, students, teachers of schools, and Christians in general. In the appendix to this volume, they will find suitable directions, as well as arguments, for commencing the work. This ancient form of scriptural instruction we have long been solicitous to see more generally revived. The most happy effects must arise from the just performance of the duty. Those who engage in this service for God, will find themselves abundantly repaid in their own pleasure and improvement, independently of the good done to others; and, in proportion to the study of the Holy Scriptures, shall we enjoy a security against all error and fanaticism.

We take this opportunity of earnestly recommending this mode of instruction on as extended a scale as possible; and, most especially, on behalf of youth of both sexes, from the age of fifteen to twenty—a time of life when the greatest transformation of character is effected; and a time, also, most lamentably neglected by those whose duty is, to conduct the young immortal to maturity of religious knowledge and Christian character. Some are, indeed, awaking to a conviction of these truths, and are acting on that conviction: others need to be roused to action. We want, in fact, a *system* of instruction supplementary to that of the Sunday-school; one that shall connect that invaluable institution more immediately with the church of Christ. At present, there is “a great gulf” between, in which many, many souls are for ever lost: our duty is to throw a bridge across this gulf of worldly vanity and Satanic malice, that we may conduct the tender, inexperienced youth, with all possible care, to a place of happy security. Let

pastors, deacons, churches, “rise up as one man,” to perform this paramount duty toward the rising generation: then shall “the temple of the Lord” be filled with enlightened, spiritual, and holy worshippers. The more speedily and effectually this duty is performed, the sooner will that prophecy be accomplished, which declares, that “they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”

We are happy, after an interval of more than seven years,* to enjoy a more favourable opportunity of urging this duty, which we hope is about to be undertaken in good earnest.

Such powerful means of revival as these require the agency of powerful men; at least in the commencement of the work; and we feel it incumbent on us to direct attention to the highly interesting description of those American ministers who signalise themselves in the promotion of religion, as given by Mr. Burder in the appendix. They are men of “great personal piety;” of “unwearied labour;” of “great moral courage;” of “singular simplicity of character;” and of “vigorous and masculine minds.” The times require such to be the character of all ministers of the Gospel—especially of those in more public stations; and we trust that, *ὅτι* *δεῖ*, the times will produce the men.

Many extracts from the work of an author, less known and approved than Mr. Burder, should we feel bound to present to the notice of our readers. We shall

* See Vol. IV. Review of “Hooper’s Addresses to the Young.”

therefore content ourselves with one, commending itself much to our minds by the sobriety of judgment displayed by the author on a subject which, in the warmth of their zeal, has transported men of the best intentions beyond just and lawful bounds.

"By a revival in religion, I understand the effect of the powerful operation of the Holy Spirit, in enlivening and invigorating the principles of the spiritual life, where it already exists, and in giving that life to many of the 'dead in trespasses and sins.' In other words, if in any church, or in any district, prosperity of soul becomes the general characteristic of believers in Christ, and there are also very numerous instances of conversion to God, there is unquestionably a revival in religion. Now, in order to this, it is not necessary that there should be any sudden or strongly marked impression upon a congregated multitude, in any particular place, or at any particular time. A genuine revival of religion cometh not always, in the first instance, "with observation." Much may be passing in the heart, which is not indicated by external manifestation, or divulged to any human being. In the state of society in which we live, we are accustomed greatly to repress and studiously to conceal the indications of powerful feeling, and especially of religious emotions. The utterance of the deep-toned language of the heart, we are but little prepared to expect, and still less disposed to indulge. It is to be presumed, therefore, that the commencement of a revival of the life and power of religion, in such a state of society as ours, would have an aspect of greater tranquillity and less sympathetic excitement, than it would be reasonable to expect under other circumstances, or in some other countries."—pp. 15, 16.

Let "Paul plant, and Apollos water," and let us pray earnestly that God would "give the increase."

We have been much impressed with the Sermon by Mr. Hinton, entitled, "The Means of a Religious Revival." With our views of the close approximation of revival and reformation, we adopt Mr. Hinton's work most cordially: not that we think it reaches the

extent of the subject, or sets forth the sole means to be used; but as holding up to view one particular class of means too long neglected, and yet carrying in its bosom an unknown power, viz. "A habit of personal and individual effort among the disciples of Christ, for the conversion of the ungodly." We must do Mr. Hinton the justice to quote his own views on this point, as expressed in the preface to the discourse. He says:

"It may perhaps occasion surprise, that he should have thought it necessary to dwell on such a topic, in a day which claims to be regarded as pre-eminently characterized by Christian exertion. The writer is not wholly ignorant of the kind or the degree of activity which prevails in the religious world, in which, indeed, he has borne some humble part, and to which he wishes to do ample justice; but his deliberate opinion is, that, while, in the kind of activity which exists, the degree is far from being just matter of complacency, there is a large sphere of obligatory effort criminally and almost totally neglected. He is ready to allow whatever can be justly said of the pecuniary liberality of the present period; he acknowledges the zeal which is shown for the maintenance and extension of an official ministry; and, with still greater pleasure, does he contemplate the incipient labours of those who go 'into the streets and lanes of the city:' but, to say nothing of the very partial and inadequate execution of these sacred duties and blessed enterprises, *what are the professors of religion doing individually to save sinners?* Let any man, in a spirit of the most fervent charity, make the inquiry respecting those whom he personally knows, and with whose general habits he is well acquainted: in what method, or to what extent, do these persons appear to try to rescue a soul from death? The answer to this question could scarcely be far from the truth, since efforts of such a character are not easily concealed; but, inasmuch as they may be so in part, let every professor make the scrutiny perfectly accurate, by carrying it into his own bosom, and seriously asking, What have I ever done, or what am I in the habit of doing, for the conversion of ungodly men? The writer has a strong conviction, that in comparison with its resources, almost nothing is done in this direction, through

the whole church of Christ. Amidst all the activity of the age, the direct means of conversion are for the most part resigned to professional hands, and the care of men's souls almost as completely left to the ministers of the Gospel, as that of their bodies to the apothecary. With even the awakened anxiety of the present moment respecting the progress of religion, there is associated to a great extent the mistaken and injurious sentiment, that the only thing wanting is a divine blessing, and that the only means to be used is prayer; or that, if any persons are to be more laborious, it is only the ministers. The Lord help his ministers to be more laborious! We have all need to be quickened in our work, and no faithful minister wishes to shrink from it. But this cherished feeling of exemption on the part of Christians at large is a great evil; it is one of the greatest evils of the present age. It lies like a mountain on the bosom of the church of Christ, and it oppresses the heart which would otherwise heave with far mightier throes for the salvation of the world. It stifles her voice; it paralyzes her hands; it induces a sluggishness of the general circulation, and with it a morbid want of sensibility, which renders it impossible to elicit even the existing signs of life, except by a system of excessive and unhealthy stimulants. Nor can any rational hope be entertained of what seems to be so ardently longed for, namely, a revival of religion, until this vast slumbering body is aroused to throw off its *incubus*, and bend its whole energies to the effort."—pp. viii.

The text is from Matt. v. 13. "Ye are the salt of the earth:" &c. and we give the former part of the exordium, as a most suitable peroration to the day of fasting, humiliation, and prayer, which has lately occurred.

"Our attention has lately been directed to the very serious and affecting fact, that the progress of religion, at the present period, is by no means rapid; far less so than must be desired, and might be expected. On this account we have engaged in an exercise of extraordinary prayer; an occasion on which your attendance was gratifying, and on which we are assured that the God of Zion accepted graciously whatever of real prayer was presented at his footstool. Ever since that day, however, I have seemed to have ringing in my ears the

words of the Lord to one of his ancient servants, 'What doest thou here, Elijah?' Was it then wrong to pray? No: but it will be wrong to content ourselves with prayer. The question addressed to the prophet was designed to turn him from his lamentation over the idolatrous state of the Jewish nation, to his duty as its destined reformer; and we need equally to be directed from our supplications to our labours. We have presented our petitions at the throne of grace, for the conversion of the world. Here is the answer to them: 'YE ARE THE SALT OF THE EARTH.' As though the Lord had said, 'The conversion of the world lies not only with me; it lies in part with yourselves. If it is mine to pour out a blessing, it is yours to employ the means upon which alone a blessing can rest. Depart, therefore, to your labour; and see that you are as faithful to your obligations, as you have implored me to be to my promises.' Such ought to have been our spirit and our purpose while waiting at his throne; and if indeed it were not, we could expect little else than to be driven from his presence, with the indignant rebuke, 'Wilt thou call this a fast, and an acceptable day to the Lord? Bring no more vain oblations; the calling of assemblies I cannot away with.'"—pp. 1, 2.

To give an adequate idea of the merits of this Discourse, we should be almost guilty of a reprint; and all we can do is to request that every reader of our pages will endeavour to procure a sight of it. We hope, indeed, that few persons will satisfy themselves with our account of this, or either of the works at the head of this article. Something important may be learned from all; and this is not a common subject—not one theoretical or amusing, but one of deep practical importance, in which every Christian is individually concerned.

Of these publications we come now to the next in order, but, in our estimation, not the least in value: nay, so much to the contrary, that we think it really crowns the whole. All the preceding works have taken up the subject *analytically*; this takes it

up synthetically: others have treated it in partial detail, according to their views of the power of some particular means to be employed; this has treated it comprehensively; and, as it appears to us, has, at one grasp, included the whole subject. The secret of this superior mode consists, not in the size of the book, but in the penetration of the author. He connects the revival of religion with the constitution and agency of the church of Christ. He aims at producing reform, in order to effect revival; and he looks for the divine blessing on the repentance of the churches of Christ, in regard to those evils which may counteract their prosperity. The whole aspect of his discourses is ecclesiastical. It is the revival of the churches which he aims to promote: the revival of church-order and of primitive purity. If we could logically construct an entire treatise, out of all the works before us, we should take this for the text, and the others for the amplification: but if we must choose which we would accept, we should honestly say—this!

Such a view would seem to require large extracts to justify our commendation; but the writer's merits depend not on our report. We shall merely quote a passage or two in illustration of our criticism. In the preface he observes,

"That is alone entitled to be considered the revival of religion, which can be justly traced to the legitimate influence of Christian principles.

"I should, therefore, contend that there is nothing in the most desirable state of a church, when distinguished by the energy and devotion of a revival, which ought not to be its habitual state. It is only such a state of things as ought to result from an adequate impression of the majesty of truth and the realities of eternity; and if it do not exist, it is a lamentable proof that the 'faith, hope, and charity,' which constitute the great

elements of Christian character, have not the activity which should at all times prove their existence and their power. For what has taken place, in the most prosperous churches of America, or our own country, which is more than might be expected to arise from the 'work of faith, the labour of love, and the patience of hope?' Nothing has transpired, which could be regarded as the unequivocal effect of divine influence, which was not, antecedently to such a revival, matter of solemn obligation; and divine influence has consisted only in disposing men to regard such obligation.

"On this ground alone, can the state of things, usually called a Revival, be considered as a legitimate subject for exhortation and appeal."—pp. vii. viii.

Again,

"In what does the revival of religion consist? It consists in prosperity. Whatever, therefore, secures prosperity, secures, under the divine blessing, a revival of religion. And there is a much more close and intimate connexion between the prosperity of religion in the church, and the revival and extension of religion in the world, than many are disposed to imagine. You are not to consider a revival of religion as merely a state of privilege to be enjoyed, but you are to connect with it the consciousness of personal and social obligation. This is a view of the subject of the highest moment. For, if we are led to suppose that that state of things in the church, which is connected with the revival of religion and the extension of its influence through the world, is to be considered solely under the aspect of privilege, and as resulting altogether, and exclusively, from some inexplicable procedure of divine sovereignty, irrespective of, and unconnected with, the use of appropriate means,—we shall be in danger of becoming supine and indifferent; we shall feel that there is nothing involving in it responsibility, and connected with obligation, effort, and diligence. On the other hand, if we view it not only as a manifestation of mercy, arising from the constitution and provisions of the covenant of grace, but as connected with the activity of Christian zeal, the spirit of fervent prayer, and the diligent efforts and self-denying exertions of the disciples of Christ, we shall be constrained, under these impressions, to arise and to shake ourselves from the dust of earthly mindedness, and, in the fervour of devout aspiration, and according to the condescending invitation of

the Most High, we shall give him no rest, until he 'pour out the blessing that there shall be no room to contain.'"
—pp. 5, 6.

Finally,

"There is no institution which God has established in his church, that is not as directly connected with the conversion of sinners, as with the edification of saints. If therefore, the one is not promoted, what evidence have we that the other is really and scripturally secured? Tell me of a Christian Society, amongst whose members there is no active exertion for the conversion of sinners, and no recognition of this as one of the specific objects of its association, and you tell me of a church where the true edification of believers is not enjoyed. God honours them who honour him. In churches where this is disregarded, the observance of divine ordinances degenerates into formality, or settles down into the hardihood of unholy presumption. The outward machinery of religion, unless this living principle pervade and animate its movements, becomes a dead inoperative system. Whatever its external character, or the estimate formed of it by worldly men; whether distinguished by its gorgeousness or its meagreness; whether taken up by the interested and the secular, rested in by the pharisaical and the self-righteous, or pleaded for by the narrow and contracted:—it is alike unproductive of those great results, which ought ever to be contemplated in the observances and institutions of Christian churches. How can it be said, that the promise in the text is verified in the character of such communities? Are 'all the places round about them—a blessing.'"—pp. 49, 50.

Dr. Raffles's eloquent and faithful discourse was delivered to his people in accordance with the wishes of the ministers of the Lancashire County Union, who appropriated the first Lord's Day of the present year to the discussion of Religious Revivals, in accordance with the arrangement of their brethren in the metropolis.

Though designed only as "a Pastoral Address," and possessing some distinct references to the state of the congregation at Great George Street, still it merits, and will doubtless obtain, a circulation. N. S. NO. 53.

tion far beyond the limits of that circle.

Mr. Orme's Discourse is the reprint of a full report of it which appeared in the *World Newspaper*, against which we should feel it our duty to enter our most decided protest, had we not reason to believe that it was reported there with a degree of correctness rarely equalled on such occasions, and thereby the public are put in possession of a valuable discourse, which otherwise would have not seen the light, while the respected preacher has no cause to complain that his opinions have been mistated, or his style travestied.

As we have not derived our sentiments on the subject of revivals from any of the works before us, but from an antecedent and careful consideration, so we are naturally gratified on finding that men of talent and piety hold in the main, the same views as our own. Whether in England, America, or any other part of the world, a time of genuine revival in religion is not only to be devoutly sought for, but, so far as experienced, ought to be gratefully acknowledged. In our judgment, revival *has* been thus enjoyed in this country, as well as in others, during a period of forty years. The appearances of the present day are not those of declension. It is true, much remains to be done, and that remaining work must be pursued in the spirit of Christ. For ourselves, we frankly confess that we should tremble for consequences, were we to witness, in the metropolis and our great towns, such scenes as President Edwards has depicted relative to Northampton. It would be a time of fearful and appalling responsibility for ministers and others; and it would require a more accurate treatise than even

that of Edwards "on Religious Affections," to "discern the precious from the vile." Moreover, we should inevitably experience periodical declensions, which we should be accustomed to expect and to acquiesce in, as well as to bewail. But we do not, in

fact, expect, any more than desire, to witness such things. The model of them, therefore, it were better, perhaps, to withdraw from public notice, and to keep more closely to that pattern which is altogether scriptural and divine.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

HERODOTUS. *Translated from the Greek, for the Use of General Readers; with short explanatory Notes. By Isaac Taylor. London: Holdsworth and Ball. 1829. A thick 8vo. 16s.*—This work, though not altogether in our line, and which we cannot therefore review at length, is deserving of the notice of our readers on various accounts. Herodotus is commonly, and with obvious propriety, designated "the Father of Profane History"—as he is the eldest uninspired historian whose researches and labours have been transmitted to us, and are deserving of respect. With an ardour in the pursuit of knowledge rarely equalled, he visited every country to which the Greeks of his time had access;—every where examining documents, conversing with the learned, and collating connected evidence, to qualify him for the work, which has survived, less injured than most productions of antiquity, the wreck of ages. We agree with Mr. Taylor, that the nine books of Herodotus contain a mass of information more extensive, important, and instructive, than is to be found in any author of antiquity. His History of Greece is brought down to the end of the year 479 before the Christian Era, when the Persians were compelled for ever to abandon their long cherished hope of crushing liberty in its birth-place. The attentive reader of the work will find many things in it which both corroborate the truth, and illustrate the facts of Scripture History. Two English translations of Herodotus were in existence before the present. The first by Littleburg, which is now very antique; the second by Beloe,

more modern, but by no means correct, and very unsuitable for general reading. The version by Mr. Taylor, as far as we have been able to examine it, is accurate, characteristic, and verracular. The occasional notes are exceedingly useful; while neither by their length nor number do they burden the text, or distract the attention of the reader. The work, we trust, will have, what it well deserves, an extensive and lasting circulation.

AN INQUIRY, What is the One True Faith? and whether it is professed by all Christian Sects: with an Exposition of the whole Scheme of the Christian Covenant, in a Scriptural Examination of the most important of their several Doctrines. London: Whittaker, Treacher and Arnot. 1829. 8vo.—It is very extraordinary that men will write about the opinions of others, without taking the pains to ascertain them, who have not fixed their own, or who know not how to express themselves about them. The work before us is one of the strangest farragoes of false doctrine and bad reasoning which we have seen for a long time. The title would lead the reader to expect something very profound, and the book treats him with something prodigiously silly. It puts us in mind of a certain knight who

—"A rope of sand could twist
As tough as learned Sorbonist,
And weave fine cobwebs, fit for skull
That's empty when the moon is full."

If our readers do not credit our testimony, and are disposed to waste their money and their time, they may buy and judge for themselves.

LETTERS TO A FRIEND, intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. Thomas C. Henry, D. D. of Charleston, South Carolina. Second Edition, revised and corrected, with Memoirs of the Author, and other prefatory Matter. 12mo. boards. pp. 338. Holdsworth and Ball. 5s. 6d.—To those who were privileged to meet with the ardent and elegant author of these letters, when he visited this country, we are sure it is only necessary to announce the publication of a posthumous volume on that class of subjects with which his eminently pious mind was so familiar, and from which his private society and public labours were so much desired, to secure for it a ready sale. But, alas! the family of the perplexed and anxious extends far beyond the sphere he visited, and to them we beg to commend these Letters.

To the present edition, the Rev. Dr. Smith, of Homerton, has furnished a preface, and as we are sure that there are many who will regard his testimony as more important than our own, we quote a sentence which justly characterizes the author and his work.

"Dr. Henry has left his dying legacy: a work which could have been produced only by a fine natural genius, aided by extensive scriptural study, habits of deep experimental self-knowledge, large intercourse with men, penetrating observation, and above all, a very abundant measure of sanctifying influence from the ALMIGHTY and HOLY SPIRIT."

THE CHRISTIAN VISITOR and Quarterly Record of the Society for Promoting Christian Instruction in London and its Vicinity. No. I. 4d. pp. 40. 12mo. Davis, 5, Paternoster Row.—This humble Quarterly Journal is designed as a repository of the facts, documents, and directions, which may be interesting or useful to the friends and visitors of the Christian Instruction, and other

domestic Visitation Societies, and we cordially recommend its circulation, with the important objects it is intended to observe.

THE ADVANTAGES AND DEFICIENCIES OF THE PROTESTANT REFORMATION. A Sermon delivered at Kensington, on Thursday, April 10, 1828, before the Monthly Association of Congregational Ministers, by J. P. Dobson. pp. 70. 2s. Holdsworth and Ball.—We regret that the crowded state of our pages will only permit us to announce this able and eloquent discourse, in which there exists a lovely combination of strength, argumentation, and elegance in style. At the present moment, when Popery is so much dreaded, and Mr. Dobson, with his brethren in Sudbury, have been publicly assailed, as "confederates with the Papists," it is most agreeable to us to meet, within the limits of a single Sermon, more historical information and Scriptural principles, on the Protestant Reformation, than most of his libellers ever read. We cordially recommend it to the notice of the Public.

LITERARY INTELLIGENCE.

The Rev. Joseph Fletcher's Sermon, "on the Attention due to unfulfilled Prophecy," will be ready in a few days; and at the same time

The Rev. W. Orme's Sermon, "The Character of the Present Dispensation."

In the press, Memoir of Mrs. Ann Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah, including an Account of the Commencement and Progress of the American Baptist Mission in that Empire. By James D. Knowles, Pastor of the Second Baptist Church, in Boston, Massachusetts.

In the press, the Family Chaplain, or St. Mark's Gospel analysed, and prepared for Reading and Expounding to a Family Circle. By Rev. S. Hinds, M. A., Vice-Principal of St. Alban's Hall, Oxford.

The Rev. J. Grant, of Kentish Town, is preparing for Publication, an Essay on the Coins of Scripture, as Internal Evidence of the Truth of Christianity, and on the Tribute Money as affording no Grounds for the Popish Doctrine of divided Allegiance.

"Cottage Similies; or, Poems on Domestic Occurrences, designed for those in humble Life." By the Author of the "Female Missionary Advocate," is in the press, and will soon be published, for the Author's benefit.

MISCELLANEOUS INTELLIGENCE.

ON THE QUALIFICATIONS OF A
MISSIONARY.

Extract of a Letter from a Female Missionary in India to a Friend in England.

August 21, 1828.

Having been one year in the Missionary field, you will perhaps ask, what I now conceive to be the requisite qualifications for a Missionary to the heathen? In my humble opinion, they are these—a heart entirely given up to God, and wholly engaged in the work itself;—a simple and implicit dependence on Divine aid in every thing;—and a willingness to bear and forbear with unkindness and even discouragement from those whom they would expect to find real friends; and with vexation, deceit, and fraud, from those whom they come to rescue from eternal ruin! You will perhaps say, that these are trials not anticipated by Missionaries in England, previous to their embarking in the sacred enterprise;—It may be so, but are they not the very same trials which our Divine Master was called to encounter, when he came to give his life a ransom for sinners? did he not “come unto his own, and his own received him not?” and did not those even of his own household regard him as a fool and a madman? and did not those very persons for whom he came to suffer and to die, heap upon him the utmost contempt, reproach, and ignominy, that could possibly be endured? and must the disciple expect to be above his Master, or the servant above his Lord? is it not enough for the disciple to be as his Master, and the servant as his Lord? I confess, that it requires no ordinary share of grace, to enable the Christian Missionary, encompassed with infirmity as he is, to tread in his steps, and to manifest his spirit: and I do consider it a duty incumbent on Christians in England, who may be regarded as spectators, witnessing (in imagination) the battle, but not actually engaged in the combat, to be importunate with God in prayer, for the bestowal of all needful grace on those who are actually in the field. Blessed be God, they are called to fight under the banner of the cross, and the Captain of salvation, whose strength is omnipotent, either to subdue the hearts of men unto himself, or to trample his enemies under his feet;

whose presence is every where, and who possesses all power and ability to sooth, support, cheer, and animate, and to afford all needful aid to his humble followers and unworthy servants, whether they be found in the garden of England, or in the wilderness of India.

FEMALE PETITIONS AGAINST THE
SUTTES.

To the Editors.—I beg leave to call the attention of your numerous readers to the subject of female petitions against the burning of widows in British India. In February, a petition, numerous and respectfully signed by the female part of the inhabitants of Castle Donington, was presented to the House of Commons by — Otway, Esq. M.P. for Leicester; and April 3, a similar petition, “signed by upwards of 400 maids, wives, and widows of Melbourne, Derbyshire,” was presented by G. Lamb, Esq., and “ordered to be printed.” Is not this example worthy of imitation? Who will “call for judgment?” Who will “relieve the oppressed, judge the fatherless, plead for the widow?” The following is the petition from Castle Donington:—

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled; the petition of the persons, whose names are hereunto subscribed, being females, inhabitants of Castle Donington and its vicinity, in the county of Leicester—

“Sheweth—That your petitioners learn with feelings of anguish, that there is a custom in existence in British India, at which human nature recoils: a custom that is a stain upon the character of any country where it is allowed: your petitioners refer to the horrid and appalling practice of helpless widows being permitted to burn upon the funeral pile with the bodies of their deceased husbands. Your petitioners, therefore, earnestly pray your honourable House to take the subject into your most serious consideration, and adopt such measures as shall be deemed most expedient and effectual for the suppression of a custom so revolting to humanity, and so degrading to the female character; to extinguish for ever those unhallowed fires; to prevent the needless augmentation of human suffering, and this lavish waste of human life;

to bid the widow live; to give the fatherless babe a mother: and the blessing of thousands of Indian widows, and tens of thousands of helpless children, blessed by your timely interference, shall descend upon your honourable House, and your names shall be enrolled among the benefactors of the human race.

“ Say but a single word, and save
Ten thousand mothers from a flaming
grave;
And tens of thousands from the source
of woe,
That ever must to orphan'd children
flow.”

“ And your petitioners will ever pray,”
&c.

This copy is not given as the best form of a petition; but as suggesting hints to those who may be unacquainted with subjects of this description. When shall the miseries, temporal and spiritual, of the millions of British India, be felt by the favoured sons and daughters of Britain? Shall the fires of the Suttee be daily kindled in India, and no cry be raised for mercy and help?

“ Ye sons of Europe, there direct your
aim,
And wipe from India's annals, Europe's
shame.”

April 9, 1820.

J. P. C.

ON CERTIFICATES OF BAPTISM.

To the Editors.—Some of your correspondents have expressed a wish, that the Protestant Dissenters would apply to Parliament for relief, in the case of the registry of the births and baptisms of their children. If Dissenters really labour under any disadvantages in this matter, which do not equally affect the members of the incorporated sect, it is right they should be relieved, and for that purpose they ought to apply to the Legislature. But before any such step is taken, our real position ought to be carefully ascertained, and the relief we seek should be distinctly stated. Though I feel a sincere respect for the opinions of your correspondents, and a real diffidence of my own, I am doubtful whether the former have taken a correct view of the subject; I shall therefore beg permission to ask, whether Dissenters are, in this instance, really in a worse condition than their fellow subjects; and what is the nature of those legislative enactments, your correspondents wish to obtain?

The cases in which a registry and a certificate may be supposed to affect our civil interests are various, chiefly,

I believe, the following three:—parochial settlement—admission into any corporate body—and the possession of patrimonial, or other property. But I suspect, that mistaken and exaggerated opinions are entertained on this subject.

Baptism itself has nothing to do with parochial settlement, with admission to a corporation, or with the possession of property. The laws of settlement and of entail never inquire, whether the claimant has been baptised or not; or if baptised, whether the ceremony was performed by a clergyman, or by a dissenting minister. Baptism, however, administered, does not give one person a right of settlement, or of property: nor does the want of it disqualify another; the right must rest on other considerations, such as the legitimacy, age, and identity of the claimant. In order to substantiate his claim, it may be necessary to prove one, or all of these, and the question then arises, “ Is a certificate of baptism, whether the rite were administered according to the forms of the Church of England, or otherwise, available evidence in a court of law, as to the legitimacy, age, or identity of any person?”

The object is not to create a right, but to prove its prior existence. In inquiries of this kind the courts require the best evidence that can be produced. If direct evidence can be produced, but is withheld, the courts refuse all collateral and presumptive evidence whatever, because it is not the best that might have been had. In numberless instances it is impossible to produce direct evidence; hence arises the necessity for collateral, presumptive, and documentary proof. As baptism is generally administered in infancy, and in the presence of the parents, or other witnesses, a record of that transaction seemed to present one of the strongest presumptive proofs of the points in question; hence arose the practice of producing certificates of baptism, in inquiries of this nature.

A parochial register of baptism is no evidence, when, or where the child was born, of its legitimacy or identity; when such certificates have been offered alone, they have been repeatedly refused; but in connexion with oral, or other testimony, they have been admitted as collateral and presumptive evidence: the same has been the case with certificates copied from Dissenters' registers. In this respect Churchmen and Dissenters seem to stand on equal ground. Certainly the ecclesiastical law considers baptism by the clergy of the Establishment and by Dissenting

ministers as equally valid; and I am not aware, that the civil courts have made a distinction between certificates copied from a parochial register, and that of a Dissenter's chapel. I wish Mr. Mather had specified the case, in which Judge Bailey refused to admit the certificate of a baptism by a Dissenter; probably it would be seen, that it was not refused, because it was not from a parish register; but because it was not the best evidence that might have been produced, or on some other just and sufficient ground.

Dissenters cannot wish, or expect to be placed, in this respect, in a better condition than the members of the Establishment. What then is the precise object of your correspondents? If an Act of Parliament were passed, to declare that baptisms by Dissenters are every way equal to those by the clergy of the Establishment; if they appointed some public officer in each county, or hundred, with whom our registers might be deposited, and declared that certificates copied from such registers, should, in all cases, be as available evidence in all courts as the certificates copied from the parochial registers, I do not perceive how this would mend our situation. Surely, it can never be expected, that the legislature will pass a law to declare that any registry of births or baptisms shall be received as direct and conclusive evidence of the legitimacy or identity of any party: the supposition is absurd, and the thing impossible. Such a law would be an intolerable evil, as it would open a door for innumerable frauds. What then, again I ask, is the precise evil of which your correspondents complain, and what is the nature of the remedy they seek? On these subjects I shall be happy to receive information in any of your future pages.

J. G.

REGULATIONS FOR CHAPEL CASES AT CAMBRIDGE.

At a Meeting held in the Meeting-House, St. Andrew's Street, Cambridge, March 15, 1829, Mr. Finch in the Chair, the following Resolutions were submitted and agreed to:

1. That we consider it our duty, as Christians and as Protestant Dissenters, to render occasional assistance, according to our ability, to those congregations, who may be unable to defray the whole expense of building, enlarging, or repairing their Meeting-Houses.

2. That from a conviction of the many and serious evils connected with the present mode of soliciting contributions to

these objects, it is our determination, as a Society, to discourage henceforth all personal applications, and to give assistance only to such cases as are sent by letter to be laid before a Committee for their consideration.

3. That it is desirable to raise a fund by subscriptions to be appropriated in aid of proper cases, in such proportion as, in the judgment of the Committee, they may require.

6. That Mr. Adams be Treasurer, and Mr. Edmonds and Mr. James Necker, Secretaries to this Society.

WESTERN ACADEMY, AXMINSTER.

The Rev. James Small having retired from his official connection with the above Institution, after a presidency of more than thirty years; several of his late students thought it a suitable occasion to give him a proof of their esteem. To realize this purpose, it was agreed that application for subscriptions should be made to those ministers who had been educated by him. The Rev. Joseph Buck was requested to do so; and the result was a very general approval of the measure.

On the 14th of January, the Rev. Messrs. Buck, Winton, Cuff, Bounsall, Trowbridge, Allen, and Hannaford, met at the house of their venerable Preceptor, when the pleasing task devolved on the senior minister to present, in the name of the contributors, a handsome silver salver and basket, bearing the following inscription, to which were appended nearly thirty names.

"Presented by the undernamed, to their highly respected Tutor, the Rev. James Small, as a token of their regard; and as a grateful memorial of his kindness; and attention to their improvement, while preparing for the Christian ministry."

The day was one of mutual satisfaction; gratifying to the feelings of the ministers who were present, and pleasing to their excellent and beloved tutor.

NEW INDEPENDENT CHAPEL, MORPETH, NORTHUMBERLAND.

The foundation stone of a new chapel, of the Independent denomination, was laid on March 6th; on which occasion, the Rev. Thomas Wood, A.B. late of Glasgow, delivered a luminous discourse on the Principles of Congregational Dissent, to a large and attentive audience. The interest excited by Mr. Wood's ministry in this town and neighbourhood, is pleasing beyond all former precedent, and it is hoped, by the divine blessing, will be productive of much good. At present

the congregation are favoured with the use of the Town-hall, which holds upwards of 500 persons, and is crowded to excess. The dimensions of the chapel are 50 feet by 40 feet inside, and is calculated to seat 700 persons, and will cost upwards of £900. the congregation has raised upwards of £300. by subscription, and it is expected that nearly £200. more will be got in the town and neighbourhood; after every effort is made at home, an appeal is likely to be made to the religious public for pecuniary assistance. According to the present appearances, a wide field of usefulness presents itself to Mr. W., which it is hoped will induce him to settle amongst a people who are affectionately attached both to his ministry and himself.

OBSERVANCE OF THE DAY OF HUMILIATION.

The 17th of April, usually denominated Good Friday, was generally observed by the Congregational and Baptist Churches in the metropolis, as a day of humiliation and special prayer for the revival of religion amongst their several communities.

This day was not chosen because the dissenters have abandoned their objections to its authoritative imposition as the anniversary of our Lord's death, but because, by the usages of this city, it afforded a season of general leisure.

We have not been favoured with particular reports of the services from the several districts, but we believe that all of them were attended by crowded and deeply interested audiences, and that an impression was produced which will not soon pass away.

ORDINATIONS.

On Wednesday, March 18th, the Rev. Samuel Ambrose Davies was ordained to the pastoral office, and to the charge of the Congregational Church of Christ, Chase-side, Enfield, Middlesex. The Rev. Geo. Clayton, of Walworth, commenced with reading the Scriptures and prayer; the Rev. Joseph Turnbull, of Bromley, Kent, (formerly Mr. D.'s tutor at Wymondley College,) delivered the introductory discourse, describing the nature and constitution of the church of Christ; the Rev. G. Clayton proposed the usual questions to the church, through Mr. W. Leifchild, one of the deacons, and to the pastor elect; the Rev. Edward Davies, of Ipswich, Mr. S. A. D.'s father, offered up the ordination prayer, with imposition of hands; the Rev. Mr. Lewis, of Islington, gave the charge to the pastor; the Rev. John Leifchild, of

Bristol, preached on the relative duties of the pastor and the church; and the Rev. Mr. Brown, of Enfield, concluded with prayer.

In the course of the interesting services of this day, several very honourable and touching allusions were made to the memory of the late Rev. Mr. Thomas, the immediate predecessor of Mr. Davies. Enfield is a populous and genteel neighbourhood, and presents to an active and faithful labourer in the vineyard of the Lord, a wide scope for useful exertion, in the instruction of the ignorant, and the enlargement of the church of Christ. Such a labourer we trust Mr. Davies will prove to be, and that, in relation to his excellent predecessor, the scriptural proverb will be verified: "One soweth, and another reapeth."

On Wednesday, April 1, 1829, Mr. David Williams, late Student at Carmarthen College, was ordained over the Congregational Church at Forest Green, Gloucestershire. The Rev. Mr. Taylor of Euley commenced with reading and prayer; the Rev. Mr. Edkins of Nailsworth delivered the introductory discourse, and proposed the usual questions; the Rev. Mr. Whitta of Chalford offered up the ordination prayer, accompanied by the imposition of hands; the Rev. Mr. Burder of Stroud delivered the charge, founded on 1 Tim. iv. 6; and the Rev. Mr. Yates (Baptist) of Stroud concluded with prayer. In the evening the service was held at the Rev. Mr. Edkin's Chapel, in consequence of the above being too small, when the Rev. Mr. Richards of Stonehouse commenced with reading and prayer; the Rev. Mr. Thomas of Wootton-under-edge addressed the Church from 1 Thess. v. 12, 13; and the Rev. Mr. Parsons of Ebley concluded. The services were truly interesting, solemn, and impressive.

On Thursday, the 2d April, the Rev. John Wilson, late of Montrose, was installed over the Congregational Church in Belfast. The Rev. Dr. Wardlaw delivered the introductory discourse, and described the nature of a Christian Church with his usual ability and clearness; the Rev. Mr. Brown of Moy offered the installation prayer; the Rev. John Gibson asked the usual questions, and Mr. Brown delivered the charge. The whole of the services were deeply interesting. Very considerable prospects of usefulness seem to open before Mr. Wilson: we trust the great Head of the Church will own his labours, and strengthen him to revive this interest here, which has been long on the decline.

On Tuesday the 7th of April, James

Gwyther, from Blackburn Independent Academy, was ordained to the pastoral office over the Church of Christ in Jackson's Lane Chapel, Hulme, Manchester, of which the Rev. J. Smith, now a Missionary in Madras, was before the minister. The Rev. J. Pridle of New Windsor Chapel opened the services by reading and prayer; the Rev. J. Ely of Rochdale delivered the introductory discourse; the Rev. J. A. Coombs proposed the usual questions; the Rev. R. S. M'All offered the ordination prayer; the Rev. G. Payne gave the charge to the minister; Dr. Raffles preached to the people; and the Rev. J. Birt concluded by prayer. The whole service was unusually interesting and impressive.

RECENT DEATHS.

On February the 29th, died the Rev. LEWIS JONES, aged 83, formerly Pastor of the Independent Church in the City of Durham. Mr. J. was educated at Trevecca, and ordained, in 1784, to the work of the ministry in Lady Huntingdon's connexion. In the year 1795, he settled in Durham, and continued pastor of the church till 1822. He then resigned his pastoral charge in consequence of the infirmities of old age. His last days were peaceful, and his end was happy.

Died on Saturday, the 18th April, at Kettering, in the forty-third year of his age, the Rev. JOHN KEEN HALL, A. M. the beloved Pastor of the Baptist Church in that town. During several weeks of painful illness, he manifested exemplary resignation, and enjoyed in a peculiar degree the "peace of God which passeth all understanding," grounded on the discoveries of that Gospel which he had faithfully and successfully preached to others for nearly 20 years.

NOTICES.

The Third Anniversary of the Associate Fund to aid and encourage Neccessitous Christian Churches and Congregations, in more effectually supporting their Ministers, will be holden on Wednesday evening, the 19th of May, at Silver Street Chapel, when a sermon, in behalf of its funds, will be preached, and a report of its proceedings presented. Service to begin at half-past six o'clock.

The Fourth Annual Meeting of the Christian Instruction Society will be held at Finsbury Chapel, Moorfields, on Tuesday evening, May 5, when Thomas Wilson, Esq. of Highbury will take the Chair at six o'clock precisely.

The next Anniversary of the Bedfordshire Union of Christians will be held at Bedford on Wednesday, May 27, when the Rev Edward Steane of Camberwell will preach in the morning, and the Rev. Enoch Manning of Gamlingay in the evening.

The Rev. James Pridie, of New Windsor, near Manchester, has accepted an unanimous invitation to the pastoral office over the Congregational Church assembling in Sion Chapel, Halifax.

We are happy to announce that the Rev. Clement Perrot of Guernsey has accepted the unanimous call of the Church at Masbro, Yorkshire, to become its pastor, as also the unanimous invitation of the Committee of the Rotherham College to take the superintendence of that Institution as the Theological Tutor, both situations so long and ably filled by the Rev. Dr. Bennet.

Mr. Perrot has arrived, and has already entered on his labours. Any application or communication relative to the College may now therefore be addressed to him as resident Tutor.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Reverend Dr. Henderson—Joseph Buck—J. Gawthorn—James Matheson—Joseph Turnbull—James Peggs—B. Quaife—D. Williams—J. A. Coombs—Eben. Miller—T. C. Edmonds—G. Greatbach—James Gwyther.

Also from Messrs. Joseph Tarn—Ralph Walker—Edward Robson—Thomas Taylor—John Gotch—Wm. Maltears—A Subscriber—S. E. S.

The verses of S. E. S. will doubtless gratify her pious relations, but they are not adapted for the public eye.